1032

Earthquakes

EXPLAINED AND Practically Improved:

OCCASIONED

By the late EARTHQUAKE on *Sept.* 8. 1692. in *LONDON*, many other parts in *England*, and beyond Sea.

By *THOMAS DOOLITTLE* M. A.

Jamaica's Miseries shew *London's* Mercies. Both Compared.

LONDON: Printed for *John Salusbury* at the *Rising Sun* over against the *Royal Exchange* in *Cornhill*. 1693.

25

Earthquakes

EXPLAINED,

AND

Practically Improved:

MVSEVM
BRITANNICVM

An Humble

WARNING

From the Presaging

Earthquake

Sept. 8. 1692.

PLague, Fire, and Earthquakes are amongst the most terrible Judgments, whereby the great and holy God doth manifest his sore displeasure against a sinful People, and his indignation and hatred of their heinous and crying Sins. *These three* have befallen

London. The *first* in the GREAT DYING Year, 1665. the *second* in the GREAT BURNING Year 1666. and the *last* in the GREAT TREMBLING present Year 1692. and the Month of *September* is remarkable in all these. The *Plague* (as I remember) being then at the highest, the great *Fire* began on *Septemb.*2. and the *Earthquake* was on the Eighth of the same Month; on which day of the Month *Josephus de bel. Jud. lib.*7. *cap.*18. writes thus; Jerusalem *was taken the second year of* Vespasian's *reign, on the eighth day of* September, *and having been already five times before surprized, it was finally again destroyed.* This was *London*'s trembling, but (through the great Power, Patience, and Mercy of God) not its falling day.

I call *Earthquakes presaging* for these Reasons; what weight there is in them I leave to others to judge.

1. *Because Christ did assert them to to be such*; Luke 21. 5. to 12. as *some spake of the Temple, how it was adorned*

with goodly stones, and gifts, he said, As for these things, which ye behold, the days will come, in which there shall not be left one stone upon another, that shall not be thrown down; they asked, *Master, When shall these things be? and what sign will there be when these things shall come to pass.* Then Christ gave (amongst others) Earthquakes as foregoing Signs of such future Ruins.

2. *Because God hath made use of Earthquakes (in former times) as forerunners of great Calamities to come.* So according to Christ's prediction, this Sign went before the destruction of the Temple. *Josephus de bel. Jud. lib. 7. c. 12.* Amongst the foregoing Signs of the destruction of *Jerusalem*, mentioneth an Earthquake: *Upon the Feast-day of* Pentecost, *at night the Priests going into the inner Temple to offer their wonted Sacrifice, at first they felt the place to move and tremble, and afterward they heard a voice, which said, Let us depart hence.*

3. *Because Christ saith* (as of other Judgments mentioned, so) *of Earthquakes, They are the beginning of Sorrows.* If the beginning, must not others follow? when an Earthquake is the beginning (let not Scorners deride) who knows what shall be the middle and the ending of those Calamities, that might take their beginning from an Earthquake, *Matth.* 24. 7, 8.

4. *Because I judge* (if I err, let my mistaking thoughts be excused) *that this late Earthquake was from the immediate hand of God.* And yet if it were not, God can use the alleadged Natural Causes of Earthquakes, to give warning, and to fore-run other following Miseries. But my reason is this, because it did extend it self so far, to so many places in *England*, and beyond the Sea (according to the Account that I have heard) not only on the same day, but at the same time of the day as in *England*, at *London*, *Sheerness*, *Sandwich*, *Deal*, *Maidstone*, *Portsmouth*, and many other places beyond Sea, at *Paris*, *Marli*,

Marli, *Verſailles*, and in *Normandy*, at *Bruſſels*, *Cologne*, and in moſt places of *Holland* and *Flanders*. Now if it did ariſe from Natural Cauſes, there muſt be exceeding great quantities of ſuch Vapours in the Caves and hollow Places of the Earth, which ſtriving all along ſo far to get out, it ſeems very ſtrange they did no where with great fury break out, to the opening of the Earth, and overthrow of ſome places, where the Earth was weakeſt. If the quantity was leſs, taking its beginning in ſome certain place, and proceeding forward, ſeeking to get out, but could not, it would have required more time to travail under ground to ſuch diſtant Towns and Cities, as in *England*, and ſo many places beyond Sea, and ſo could not have been at all, at the ſame time.

And if it were from the immediate hand of God, was it not for ſome great end that God ſhould do ſo great a work, which he doth more rarely do? Is not the meaning of it, a warning to all that have been ſhaken by it, to forſake

sin, and turn to God by repentance and reformation, or else look for some further stroke? while we go on in a course of great provoking sins, when God hath shaken his Rod over us, might we not fear it will some time fall upon us? But whether it were Natural or Supernatural, should not all places that trembled by it, without Reformation, fear and tremble at the Judgments that may follow it? when God begins to punish, and Men not so much as begin to repent and turn, doth not he threaten he will go on to punish seven times more, and seven to that? and many times seven more to that, when a People still walk contrary to him? *Lev* 26.15. to 40.

Some would fain deny the matter of Fact, but that there are so many Witnesses to testifie against them. Some that own it, make light of it, and do not at all think it portends any more Calamity to come; even as the blinded *Jews* slighted all the Indications of more approaching Miseries as *Josephus* writes concerning them; saying, *These miserable*

rable people were easily perswaded to believe Impostors who did bely God, yet would they not believe, nor give any ear or regard unto certain Tokens and Signs (of which an Earthquake was one) *of the ruin of their City: but as it were blinded, neither having Eyes nor Souls, they counterfeited themselves, not to see what God foreshewed them.*

Tho' I dare not undertake to tell what particular Judgments (which are at God's ordering) this Earthquake doth presage, without Reformation; yet may I not ask this *sober* Question, If this late Earthquake have not good effect upon our Hearts and Lives, may we not fear lest those Judgments may follow, which we read in Scripture God hath sent upon a People for those very sins which do raign amongst us? as for prophaning his Sabbaths, for excessive Pride in Apparel, for profane Swearing, fulness of Bread, Drunkenness, Whoredoms, Robberies, Murders, Contempt of Religion, Hatred of Godliness, Divisions, and hating one another, neglect

of

of Religious Education of Children, banishing the Worship of God from our Families, Blaspheming, and Cursing instead of Calling upon God, Lukewarmness, and a general Decay of the Power of Godliness, Leaving of our first Love, loss of the Spirit of Prayer, yea (oh sinful Age) deriding of it, Apostacies, and Worldliness, Selfishness, and abuse of God's holy Ordinances, prostituting them to Carnal Designs and Interests; and many more. That Scripture (amongst many *Isai.*3.) may serve for a Glass to see our sins, and what Judgments we may fear, if they be continued in; which are sins that bring Kingdoms and Cities to ruin. Verse 8. *For* Jerusalem *is ruined, and* Judah *is fallen, because their tongue and their doings are against the Lord, to provoke the eyes of his glory.*

O that Magistrates (*Nehemiah* like) would not any longer suffer the Sabbath to be openly profaned, or things exposed to Sale in *Londons* (late trembling) Streets, or Parts adjacent, nor in

the Land. Where is *Nehemiah's* Courage? *Neh.* 13. 15. *In those days saw I in* Judah, *some treading Wine-presses on the Sabbath, and bringing in Sheaves, and lading Asses: as also Wine, Grapes, Figs* [and now in our Street-trade, Apples, Pears, Plumbs, &c.] *on the Sabbath-day: and I testified against them in the day wherein they sold Victuals.* Verse 17. *Then I contended with the Nobles of* Judah, *and said unto them, What evil thing is this that ye do, and profane the Sabbath day? Did not your Fathers thus, and did not our God bring all this evil upon us, and upon this City? yet ye bring more wrath upon* Israel *by profaning the Sabbath.* — Verse 21. *Then I testified against them, and said unto them,* —— *if ye do so again, I will lay hands on you. From that time forth came they no more on the Sabbath day.* O that after such shakings of the City, such things might be done no more on the Sabbath day.

O that no more Oaths on other days might be heard in our Streets, and no more reelings by Drunkenness there, least

least the Earth reel under us again. O that there might be praying to, and praising of God in all Houses that did shake, and yet do stand. That all Men of all Ranks, Callings, Qualities, Rich and Poor, Magistrates and Subjects, Ministers and People, Parents and Children, Masters and Servants, might search their hearts and ways, see what is amiss, and mend it, what is good, and continue and grow therein, that God may be no more provoked, dishonoured, incensed against us, but glorified, pleased, feared by us, that his Anger might be turned away from us, that instead of Judgments and Wrath, his Blessings and Mercies might be poured upon us. *Amen.*

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3. *Doctrines.*

3. *Doctrines.*

I. *God many times works wonders for the deliverance of his suffering Saints, in order to the propagating of the Gospel.* 15,16,17

II. *God needs not length of time to do the most great and wonderful works. The suddenness of the late Earthquake.* 18,19,20.

III. *Tho' an Earthquake suddenly come and quickly go, & nothing is destroyed thereby, yet it is, and may be truly called a* Great *Earthquake.*

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1. *Super-*

1 Supernatural. 9 Instances. An account of that miraculous Earthquake in the days of Uzziah, and for what sin. 32. to 47.
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6 Adjuncts. In 8 Conclusions. 86 to 93
7 Inferences 12. for improving this great work of God. 93 to 119.

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An Earthquake in England, *An.* 1580. *much like to this so lately here.* 131, 132, 133

The Religious Zeal of Queen Elizabeth *moved by that Earthquake to publish an Order, commanding all Housholders throughout the Realm to call together all in their respective Families, and to pray with them every Evening before they went to bed.* 133. *to* 137.

Three Years very remarkable for God's dealings with London *in our days:* 1665. *for the Plague;* 1666. *for the Fire, and* 1692. *for the Earthquake.* 138. *to the end.*

Earthquakes
EXPLAINED AND IMPROVED.

ACTS XVI. 26.

And ſuddenly there was a great Earthquake, ſo that the Foundations of the Priſon were ſhaken: and immediately all the Doors were opened, and every ones Bonds were looſed.

WOnderful, many wonderful things are done by the Lord of Heaven and Earth, by reaſon whereof his People may in triumph,

and the Wicked in terrour, say, *Who is like unto thee, O Lord, amongst the gods* (or mighty ones) *who is like thee, glorious in holiness, fearful in praises, working wonders?* sometimes in the Heavens over our heads, sometimes on and within the Earth under our feet: In *both* the works of God have been so amazing, that might fill the Inhabitants of Heaven above, and of the Earth beneath, with admiration of his Divine Perfections.

First; God's works have been astonishing in the Heavens over our heads, which because they are too high, and *above our present Theme and Subject*, I shall but briefly mention *three* of them, and those concerning the Sun, the great inlightener of this Earth whereof we are to speak.

1. *The standing still of the Sun.* It is the Doctrine of *Aquinas*, That *Motion* doth as much belong to the Nature of Heaven, as *Immobility and Rest* to the Nature of the Earth. The Earth is a setled, fixed Body, and therefore it is

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an act of mighty power in God to *ſhake* it, and to make it move; but the Sun is as a Bridegroom coming out of his Chamber, rejoycing as a ſtrong man to run a race, according to the ordinary Law of Creation and Government in continual motion, and therefore a mighty work of God alone to cauſe its motion to ceaſe and ſtand ſtill. The making of the Sun to ſtop, which naturally cannot but move, and cauſing the Earth to ſhake and move, which naturally cannot but ſtand ſtill, is an effect of equal power. The command of God doth change the Earths ſtation into motion, and the Suns motion into ſtanding ſtill. *Joſh.* 10. 12. *Than ſpake* Joſhua *to the Lord in the day when the Lord delivered up the* Amorites *before the Children of* Iſrael, *and he ſaid in the ſight of* Iſrael, *Sun, ſtand thou ſtill upon* Gibeon, *and thou Moon in the valley of* Ajalon. Verſe 13. *And the Sun ſtood ſtill, and the Moon ſtayed until the People had avenged themſelves upon their Enemies. — So the Sun ſtood ſtill in the midſt of*

Heaven, and hasted not to go down about a whole day. Verse 14. *And there was no day like that, before it or after, that the Lord harkened unto the voice of a man, for the Lord fought for* Israel. Where is observable, (1.) That *Joshua* spake first to the Lord, and then to the Sun; for it was not *Joshua*'s voice, but God's power that put a check to the motion of the Sun. (2.) God harkened to the voice of *Joshua*, praying that the Sun might stop its motion. (3.) Then the Sun hearkened to the voice of *Joshua*, so that by God's commanding voice, in answer to *Joshua*'s praying voice, *the Sun stood still*: If all the men on Earth with one concurrent voice, should say to it, Sun stand thou still, it would still go forwards in its motion: so that its cessation from motion demonstrated the mighty, amazing work of God.

2. *The Retrograde motion of the Sun*, or its going backward, is no less a wonderful work of God in the Heavens than its standing still. The motion of

the Sun is naturally progressive, or going forward, and if it should make more haste by many degrees in its diurnal Motion, it must be by power Divine, and not Humane; yet in the apprehension of men, it is a greater thing, that it should go backward, and would cause more their observation of its motion, and admiration of God's power. *Isai.* 38. 7. *This shall be a sign unto thee from the Lord, that the Lord will do this that he hath spoken.* Verse 8. *Behold, I will bring again the shadow of the degrees which is gone down in the Sun-dial of* Ahaz *ten degrees backward. So the Sun returned ten degrees, by which degrees it was gone down.* *Hezekiah* prayed, God promised, gives him a sign for his assurance of the performance, and the sign (tho' miraculous) was effected, and the mercy asked, was bestowed: God caused the Sun to go backwards to confirm the faith of his People in his Promise that his work for their deliverance should go forwards.

3. *That at and from high noon-day till three in the afternoon, the Sun should give no light*, but darkneſs ſhould be at the uſual time of its inlightening the Earth, was the hand and power of God. Ordinary *Eclipſes* are not miraculous, yet there was *one* that was not according to the courſe of Nature. When the *Lord of Glory*, the *Sun of Righteouſneſs* was crucified, the Sun hid its face, and the Heavens put themſelves into mourning at his death. *Matth.* 27. 45. *Now from the ſixth hour there was darkneſs over all the Land until the ninth hour.* This was an extraordinary and miraculous work of God, upon the Reaſons uſually alleadged. (1.) Becauſe it was the *full of the Moon*, which cauſed a great *Philoſopher* to cry out, *Either the God of Nature ſuffers, or the Frame of Nature diſſolves.* (2.) Becauſe (as ſome affirm) it was *univerſal*, over all the World. Or (3.) according to others, becauſe it was only over the *Land of Judea*, all other parts of the World having the benefit, and enjoying the light

of

of the Sun at that time, which some judge to be the more strange: that as when *Israel* had light in *Goshen*, the *Egyptians* were under the Plague of Darkness; so at the crucifying of *Christ*, *Israel* which dwelt in *Judea* should be under darkness, when the World besides enjoyed light. Thus it is manifest that God doth great things in Heaven above; the Sun moves or standeth still, goes backwards or forwards, shines not, to give light at noon day, and for some hours together unto the Earth at all, or else makes light in one part, when it doth not in another; and all this at the pleasure of the great God. But our present Task is to observe one extraordinary work of God, *on and in the Earth*.

Secondly; There is the amazing, mighty work of God on and within the Earth, which in the Text that suits the occasion, is *God's shaking of, and making it to tremble* before him, and under men that dwell upon it.

This moving of the Earth is far different from that constant motion that some *Philosophers* ascribe unto it: for amongst the several *Systems* of the World which *Astronomers* have invented, three are more famous, one by *Ptolomy*, the other by *Copernicus*, and the third by *Tycho Brache*. *Copernicus* following the *Pythagoreans*, asserts the motion of the Earth, and the Sun to be in the Center of the World, without motion; that the Earth hath two motions, one *Diurnal*, which is performed about its own *Axis* in the space of 24 hours, and from this motion do arise our days and nights: the other *Annual*, whereby it is carried about the Sun, from the West towards the East, according to the succession of Signs of the *Zodiack*. Where then is the *miracle of the Sun's standing still* in *Joshua*'s days, if it stand still in all Ages? where is the *wonder* of the Earths moving, if it whirl about every 24 hours with so swift a motion? why cannot all People discern this constant motion of the Earth, that do perceive

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its shaking for a few minutes, and are so much affrighted at it? Are the *Pillars* of the Earth turned into *Wheels*? Some have denied all motion, some affirm too much: but as when all motion was denied, a *Philosopher* to prove it, rose up and walked; so when the constant, daily, and yearly motion of the Earth is asserted, we may know by our Senses that it *stands still*; but these great men of reason (so they are) will, give you this presently for an *Axiome*, *Sensibus non est fidendum*, you must not believe, nor trust your Senses: which yet for the sake of the Doctrine of *Transubstantiation*, I should not readily receive; but knowing that my Senses cannot err about their *proper object*, when it is presented at *a due distance*, through a *right medium*, and the *organ* of Sense *rightly disposed*, a *Papist* shall not perswade me that the Bread after Consecration is not Bread, and that the Wine is not Wine, nor a *Copernican* that the Earth doth naturally move, when in the one, by my Senses I discern

cern it to be *Bread and Wine*, and not real Flesh and Blood carnally and corporally taken, and in the other, that the Earth stands fast and still; so much confidence I will put in my Senses: a drunken man that by excess hath disturbed his head, might conceit the Earth turns round, and the room where he is doth move, when the motion and turning is in his Brains, and when he hath slept himself sober will perceive, what he thought before did move, doth then stand still. But it being not *proper, nor profitable* to this Assembly to debate *Philosophical* Controversies, I shall dismiss them, and retain you with what may be more advantageous for your Souls, in treating of this *amazing work* of God which you *so lately* did discern, and *then* were so much astonished at, and affected with, viz. *God's shaking of the Earth under your feet*, and *the Houses over your heads*; that you did think the one did reel under you, and the other would fall upon you. History is full, and your own Experience

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can give an instance of God's *terrible shaking of the Earth.* Some you have heard of, and *one* you have seen and felt. *Earthquakes!* some you have read, and have been told you, by which Multitudes have been destroyed. *Earthquakes!* one you have seen, and yet are preserved. *Earthquakes!* in some God's *wrath* hath been poured out, and in some his *grace and mercy* hath been shewn forth: some ending in destruction, and some in the conversion of sinners. Oh! that this you have seen with your own eyes might have the like issue and effect on you, as that you hear of from *this Text* had upon the *Jaylour*, stir you up with fear and trembling, to go to your Ministers, as he did to the *Apostles*, saying, asking, *Sirs, what must I do to be saved?* that by the Word of God following this mighty work of God, you may be awakened to repent and believe on the Lord Jesus, you and your House, as the *Jaylour* did, and all his House.

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In the Text you may obſerve theſe parts:

1. *The motion or ſhaking of the Earth.* That which according to the courſe of Nature *ſtands ſtill*, the extraordinary workings of Providence cauſeth it to *quake*. The Earth hath neither life, nor ſenſe, nor motion in it, yet God can make it *tremble*. As the *Sun* that moves, ſtands ſtill at God's command; ſo the *Earth*, that ſtands ſtill, ſhall move at his voice and pleaſure: and yet men that have life, and ſenſe, and reaſon, diſobey God's commands, and will not hearken to his voice, and do not tremble at the thoughts of his Soveraign Power and Infinite Majeſty. When ſinners upon Earth do not, the Earth under them may quake and tremble: and if while the Earth trembles *under them*, they then tremble *upon it*, yet when the Earth ſtands ſtill again, they *run* as faſt to ſin again as they did before: when the Earth ceaſeth its trembling, they do not ceaſe their ſinful motions. The great *Pillar* that ſupports the Earth, whereby it

ſtands

ſtands ſo faſt, is the *power of God*, for *he hath hanged it upon nothing*, Job 26.7. Yet ſinners ſupported by the Earth, without fear and trembling, do abuſe the mercy and the patience of God, tho' if he ſhould remove that ſupporting Pillar, the Earth would ſink under them: but tho' he keeps it up, yet ſometimes he makes it ſhake, *There was an Earthquake.*

2. *The greatneſs of this motion*, or *ſhaking of the Earth*: There was a *great Earthquake.* Its greatneſs is ſet forth by the greatneſs of its *Effects* and *Conſequents* here named: As,

1. The *ſhaking of the foundations of the Priſon.* The ſtrongeſt Priſons, the moſt impregnable Places, Houſes built with brick and ſtone, being founded on Earth; when the one doth quake, the foundations of the other muſt needs be ſhaken: In exceeding ſtrong winds and tempeſtuous ſtorms, the *tops* of Houſes may ſhake, and rock to and fro, while the *foundations* ſtand firm and are not moved; but when the Earth it ſelf, on which

which they ſtand, doth quake, their foundations are alſo ſhaken, and tho' your Houſes then ſtood, yet they ſtood trembling, foundations, floors and roofs together.

2. *The immediate opening of the doors.* Priſon doors, eſpecially upon a ſtrict charge given to the *Jaylour* for the ſecuring of his Priſoners, are faſt locked, ſecurely barred and chained; but God did cauſe ſuch an *Earthquake*, that no Locks could hold them faſt, no Bars nor Chains could keep them ſhut; for at the ariſing of this *Earthquake*, immediately all the Priſon doors were opened.

3. *The looſing of the Priſoners bands.* *Paul* and *Silas* were faſt bound, ſhut up in a Priſon within the Priſon, and their feet made faſt in the Stocks, ſo that they could not ſtand in the Priſon, nor the ground ſtand ſtill under them, but the Earthquake came, and was their *Goal-delivery*. Theſe be the great Effects of this great Earthquake.

3. In the words are expreſſed the *ſuddenneſs of this Earthquake.* An Earthquake is ſometimes quickly cauſed, and quickly ceaſed at the pleaſure and the will of God. *God ſpake, and the Earth ſtood faſt*, Pſal. 33 9. God ſpeaks, and he makes it quake and tremble.

Tho' it is one Doctrine chiefly intended to ſuit the *occaſion*, yet I will briefly mention more, which will not be altogether alien from our deſign.

Doct. I.

God many times works wonders for the deliverance of his ſuffering Saints in order to the propagating of the Goſpel. *Paul* and *Silas* were impriſoned becauſe they did preach, God by an *Earthquake* ſets open the Priſon doors that they may go forth and preach. They by preaching did make the Devil's Kingdom ſhake; they for preaching were faſt bound in Priſon; the Earth where they did lie ſo bound, falls a quaking under them, as being weary of the burden

den of imprisoned Preachers, and doth not rest, and could not stand still under them, till they were enlarged and set at liberty.

God *can* do wonders for the deliverance of his suffering Servants, of this his Almighty Power is a proof. God can deliver his Sufferers after such a manner, as none other can, their Enemies being Eye-witnesses and Confessors of it. *Dan.* 3. 28. *Then* Nebuchadnezzar *spake and said, Blessed be the God of* Shadrach, Meshach *and* Abednego, *who hath sent his Angel and delivered his Servants that trusted in him, and have changed the King's word, and yielded their bodies, that they might not serve, nor worship any God, except their own God.* Verse 29. *Therefore I make a decree, that every People, Nation and Language, which speaks any thing amiss against the God of* Shadrach, Meshach *and* Abednego, *shall be cut in pieces, and their Houses shall be made a dunghil, because there is no other God that can deliver after this sort.* *Darius* put the question to

Daniel

Daniel in the Den; *Dan.* 6. 20. *When he came to the Den, he cried with a lamentable voice unto* Daniel, *and the King spake and said to* Daniel, O Daniel, *servant of the living God, is thy God whom thou serveſt continually, able to deliver thee from the Lions?* Verſe 22. *My God hath ſent his Angel, and hath ſhut the Lions mouths, that they have not hurt me.* Then follows *Darius* his Decree, Verſe 26. *I make a Decree, that in every Dominion of my Kingdom, men tremble and fear before the God of* Daniel: his reaſon why; *for he is the living God, and ſtedfaſt for ever, and his Kingdom that which ſhall not be deſtroyed, and his Dominion ſhall be even to the end.* Verſe 27. *He delivereth and reſcueth, and he worketh ſigns and wonders in Heaven and in Earth, who hath delivered* Daniel *from the power of the Lions.* Behold! God *can*, for he *hath* wonderfully delivered his Servants. *Three* in a fiery Furnace, that the fire did not conſume, nor ſinge them. *One*, in the Lions Den, that they did not devour nor

hurt him. *Paul* and *Silas* out of Prison, that they should be no longer confined there. He can make the fire not burn combustible matter. He can withhold Lions from what they might else have made their prey. And he can cause the foundations of a Prison by an *Earthquake* to be so shaken, that the doors might open, and his Servants may come forth. He can, he hath, and when he pleaseth, he still will, *he hath delivered, he doth deliver*, and we may trust to him according to the Promises that he hath made, that he *will still deliver us*, 2 Cor. 1 10.

Doct. II. *God needs not length of time to do the most great and wonderful works.* *Suddenly* there was an *Earthquake*. God can make it move in an instant. When its said God in *six* days made this World, it's not to be understood that he did need so many days to make it in. It was his pleasure to take that time to finish, beautifie and compleat it. When God did create the Earth, and brought it out of nothing, it was *suddenly* done

He did but ſpeak, *Let it be*, and it *ſuddenly* ſtarted out of Nothing into Being. *Creation is an inſtantaneous action*: he that did ſo *ſuddenly* and ſo *eaſily* make it, can as ſuddenly and as eaſily make it quake and tremble. How ſuddenly did God make the Earth to quake where *London ſtood*, and after his ſhaking of it, through his great mercy yet *doth ſtand!*

When men thought of no ſuch thing, not the *Student* in his Study, nor the *Trader* in his Shop, nor the *Workman* at his Work, nor the *Drunkard* at his Cups, when none of theſe had any apprehenſion of it. *Suddenly*, The *Student* thought his Desk, on which he was writing, to be removing from him, and when he drew it towards him, it went back again, ſeveral times: the *Trader* ſuddenly ſeeth a motion in his Wares, and the *Workman* the moving of his Tools without hands, and the *Drunkard* thought indeed the Earth did ſtagger more than he: many ſuddenly felt their Chairs to move under them, and could

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not presently discern the reason; but thought some living Creature had been under their Seats, and did disturb them. Suddenly, many, most that I have spoken with, discerned a dizziness in their Heads, and in the instant thought the motion was there, not imagining any thing of the *shaking* of the Earth: *Suddenly* they feared the falling of their Houses; but at first, particular persons thought there was some defect and fault in their own particular dwellings, till they did perceive the motion was general, and heard others say of their Houses as they found in their own: and all this was *suddenly* done. In a minute, in a moment God can cause an unexpected *Earthquake*. Men must have time to do the *smallest*, but God needs none to do the *greatest* work.

Doct III. *Tho' an Earthquake suddenly come, and quickly go, and nothing is destroyed thereby, yet it is, and might be truly called a great Earthquake.* It is expressly said in the Text this Earthquake *suddenly* came, we do not read it lasted long, nor

that

that the Priſon-houſe, or Perſons in it, were deſtroyed or hurt thereby, yet we read it was a *great Earthquake*. When many Houſes are ſwallowed up, and many Men, Women and Children (as this preſent year in *Jamaica*) are deſtroyed, and go down alive into the Bowels of the Earth by opening of its mouth to eat them up as one morſel, then Men will call it a great Earthquake.

But ſuch a one as was ſo lately in *London*, &c. when not one Houſe was deſtroyed, nor one Perſon conſumed, ſeems to be ſo ſmall (eſpecially now it is over and all ſafe) as is not worth their obſervation, for People now are as little concerned already, as if it had not been, or they had quite forgotten that it was. But let ſuch ſlighters of this late work of God, and regardleſs of this Judgment, and calling of it a little thing, tell me

1. Was not *this a great Earthquake* that made *ſo many Houſes* as be in ſuch a great City as this to move, and ſhake, and tremble, tho' they ſtood? Is it not a great thing to make one of *London*

ſtreets, and the Houſes therein ſo to quake? much more two or ten, much more all and every one?

2. Was it not *a great Earthquake* that did *reach ſo far*, and extended it ſelf ſo many miles at the ſame inſtant of the ſame day to ſo many places in *England*, as we have heard?

3. Yet more, was it not *a great Earthquake* when it did enlarge it ſelf, and reached *at the ſame time* to ſo *many Cities and Towns beyond the Sea*? Did God ſtretch out his Arm ſo far, and do you look upon it as a little thing, not worthy your obſervation, remembring, or ſpiritual improvement of it?

4. If it were ſo ſmall in your eyes, *what made ſo many to be in ſo great a conſternation*? why did ſo many run out of their Houſes, and ſuch as were ſitting at their Tables haſten from their Dinners with their Napkins in their hands, to get into the Streets? why did ſo many run from their Shops? what was the reaſon of the ſudden, common cry, by ſo many, one by one, *My Houſe is falling*

falling, and *my House is falling*, and *my Children above will be distroyed*, and *yet I dare not go up to fetch them down.*

5. How little do you know, if this *late Earthquake had been a little more, and had lasted a little longer, a few minutes more, how near you and your Houses would have been to a subversion and total overthrow?* or how near the trembling Earth might have been to opening, and swallowed up both you and your Habitations? For all that you know *by this Earthquake* you were upon the brink of ruine, a little more might have brought you down; and yet will you slight this work of God, as if it were a small, a very little thing?

6. As small a thing as you look upon it to be, *could any man, or men, could all the mighty men upon the Earth have caused such a shaking and trembling of the Earth, and all upon it.* Could all the mighty *Captains*, *Lord Generals*, *Kings* and *Emperours*, with all their Armies, have had such an Influence upon the Earth? if they can batter down

ſtrong Walls, and Cities, and Caſtles with their Inſtruments of War, yet can any of them, or all of them, cauſe ſuch a ſhaking of the Earth as that *ſo lately* was? do you aſcribe great things to Men, and call them ſo, that are far inferiour to this, and yet let this paſs by with ſo little obſervation, as if it were a work ſo ſmall?

7. If men *could ſhake* the Earth and your Houſes as God did, could they ſo ſecurely have *preſerved* them from falling, and you from hurt, as God did? Was the ſhaking of your Houſes, ſo much, and the preſerving of them ſo ſhaken, ſo great a mercy, in it ſelf, and yet ſo little in your eyes? and laſt no longer with a due impreſſion in your memories?

8. While you look upon *this Earthquake* to be ſo ſmall a thing, can you look upon *your preſervation to be ſo great a mercy as indeed it is?* whilſt you leſſen the *work* of God, the more you leſſen the *mercy* of God? did God ſhake you and your Houſes, and not overturn

you

you and them, and was not this great mercy? Oh! take heed you do not diminish this work of God's power in your own apprehensions, and consequently your danger *then*, and God's mercy *now* in your safety. Lord! Let *London* so tremble at thy Judgment with which thou hast so lately visited it, and account it great, that their Repentance, Reformation may be great. And tho' it *suddenly* came, and quickly ceased, and did no hurt, let not *London* account that work a small work, but thy mercy great mercy, vouchsafed in so great a Judgment, least in thy wrath yet greater, thou cause the foundations of it to shake and tremble more, and do that execution that should make all confess and say (that deny this) that suddenly there was a great Earthquake.

Doct. IV. *Tho' some Earthquakes have their natural causes, yet some do arise from the immediate hand and power of God without such causes.* *Paul* and *Silas* were imprisoned; in Prison they prayed, and sang Praises, in testimony that

God

God heard their Prayers, he immediately causeth *this Earthquake* under the Prison. Judicious Expositors assert this Earthquake to be miraculous.

In treating on this I shall take this course:

I. Distinguish between *Earthquakes figurative* and *metaphorical*, and such as are *proper* and *real*: because both are spoken of in Scripture, this will be requisite to remove the ambiguity of the word, that one might not be taken for the other.

II. Distinguish *real Earthquakes* into *natural* and *supernatural*. In respect of the Earth it self, whose nature is to rest and stand still, such shakings and motions may be termed *contra-natural*, but in respect of the second Causes in Nature, which sometimes produce such tremblings and quakings in the Earth are called *natural*, in contradistinction from those which are caused by God's immediate hand, without such causes, and are therefore *supernatural*.

III. I ſhall give a ſhort account what *natural Philoſophers* aſſert to be the *Cauſes* of ſuch *Earthquakes.*

IV. Point at the ſeveral *ſorts* or *kinds* of ſuch *Earthquakes*, and give the names which *Philoſophers*, and *Divines* from them, do call them by.

V. Enumerate ſeveral *antecedent Signs* of Natural Earthquakes, as by obſervation Men have taken notice of to go before ſuch enſuing Earthquakes, and ſo leave it to others to judge what to think of *this late Earthquake* in *London*, in other parts of *England*, and in forreign parts beyond the Sea, and all at the ſame time, whether they will call it a *Natural*, or *Supernatural Earthquake.*

VI. Set down ſome *Effects* and *Conſequents* of Earthquakes, whether produced by ſuch Natural Cauſes, or by the Immediate Hand and Power of God.

VII. Lay down ſome *Concluſions* by way of futher Explication of this mighty work of the great God, in cauſing the Earth thus to ſhake; or ſhew its *Adjuncts.*

VIII. Shew

VIII. Shew what *use* we should make of such tremendous works of God, whereby many might have been buried under ground; when *this amazing* work of God is already by many buried in Oblivion, and by few improved according to the greatness of the danger Men were in, or the greatness of the mercy in escaping that danger.

Quest. I. *What are metaphorical Earthquakes?*

Earthquakes and movings of the Earth, are often taken *metaphorically* for *great Commotions, alterations made in States, Kingdoms and Church*, and for sore and heavy Punishments inflicted by God upon wicked and disobedient People. *Isaiah* 29. 6. *Thou shalt be visited of the Lord of Hosts with Thunder, and with Earthquake, and with great Noise, with Storm and Tempest, and the Flame of devouring Fire.* A figurative description of God's Anger against *Jerusalem*; as much as to say, Heaven and Earth shall concur to their ruine; yet some Expositors say, this Earthquake may

may be understood according to the letter. *Isaiah* 24. 18. *The foundations of the earth do shake.* Verse 19. *The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.* Verse 20. *The earth shall reel to and fro like a drunkard, and shall be removed like a cottage, and the transgression thereof shall be heavy upon it, and it shall fall and not rise again.* By the Earth here so often mentioned, understand the *Inhabitants* of the Earth, and properly those Countreys wherein the Jews and their Confederates lived in those times: by the *shaking, moving, removing, breaking down,* and *dissolving* the Earth, understand the Punishments that should befal that People from an angry and provoked God. So another expounds it, he doth not mean the *natural Earth,* on which Men tread, but the People that tread upon the Earth; or that Commonwealth wherein People are united and governed; these shall be shaken, broken down, and reel to and fro, and be removed like a Cottage; as

if

if he had said, You thought your State and Kingdom was setled like a strong Castle, but I will take it down, as a Man takes down a little Cottage: the strongest Kingdoms and Bulwarks of the Earth are but as *thatcht Cottages*, when God takes them in hand. *Rev.* 11. 19. *And the Temple of God was opened in Heaven, and there was seen in his Temple the Ark of his Testament, and there were Lightnings, and Voices, and Thundrings, and an Earthquake, and great Hail.* Some say, by the *opening* of the *Temple* in Heaven, is most conveniently understood the glorification of the Church it self in Heaven, and by the *Ark* of his Covenant, the glorious beholding of Christ our Mediator in it, whereof the *Ark* was a Type; and by *Thundrings*, *Lightnings*, and *Earthquake*, the tokens of his wrath against Unbelievers. Some say, the Vision of the *opened Temple* in Heaven, signifieth the *freedom* given to the Gospel against Persecutors and Corrupters, and the *pure preaching* and profession of it, and God's *owning* his Covenant

nant and Church by his eminent bleſſing, and the *Lightnings* and *Earthquake* ſignifie the *great Manifeſtation* of Chriſt's Power for his Church, in the commotions and changes in the World, and his judgments on their Enemies. *Rev.* 16. 18. *And there were voices, and thundrings, and lightnings, and there was a great earthquake, ſuch as was not ſince men were upon the earth, ſo mighty an earthquake and ſo great.* Some underſtand this *litterally*, and that it is paſt; others that it is yet to come before *Antichriſt's* fall, and ſay others, before the Day of Judgment; ſome ſay, hereby were repreſented the great *Commotions* which went to thoſe great changes and ſubverſion of the Heathen Powers. By theſe and ſuch like Texts of Scripture it appears there are *metaphorical* Earthquakes to be diſtinguiſhed from *litteral*.

Queſt. II. *Which are Earthquakes ſupernatural?*

Real and proper Earthquakes are either ſuch as are cauſed by God's immediate

Hand

Hand and Power, *or such as have their Causes in Nature*; tho' *these* also are appointed, and ordered and ruled by the powerful Providence of God, and do not come (as some call it) by *chance*. Tho' the finger of God be in those Natural Causes, yet such as have been without them must be wholly and only from God. And I shall gather these out of the Scripture, that we might learn to fear and tremble before this great God that needs no winds and vapours, nor any kind of Creature to make the Earth to shake and tremble. And they are these:

1. *The shaking of the earth at God's giving of the Law to* Moses, *and the Children of* Israel. Exod. 19. 18. *And Mount* Sinai *was altogether on a smoke, because the Lord descended on it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole Mount quaked greatly.* That this quaking of the Mount was *litteral* and not *figurative*, *Rivet* argues, because it is joyned with the smoke, and Thunders and Light-

Lightnings *properly* to be underſtood, and ſaith, That the cauſes of the moving of the Earth, and of the Mountain as it were leaping at the preſence of God, are not to be ſearched for in Nature, nor ſhould we diſpute concerning *Phyſical* Reaſons of this Commotion, for when all things done here are miraculous, the glory of God is obſcured, if where he acts *immediately* and in an extraordinary manner, and that altogether Divine, we enquire after ſecond Cauſes, which in ſuch events are none. *Pſal.* 68. 7. *O God! when thou wenteſt forth before thy people; when thou didſt march through the wilderneſs Selah.* Verſe 8. *The earth ſhook, the heavens alſo dropped at the preſence of God; even* Sinai *it ſelf was moved at the preſence of God, the God of* Iſrael.

2. Such a *Supernatural* Commotion of the Earth is alſo recorded *Pſal.* 114. *per tot. When* Iſrael *went out of* Egypt, *&c. The Sea ſaw it and fled;* Jordan *was driven back. The Mountains ſkipped like Rams, and the little Hills like*

Lambs. The *Sea* was divided. *Jordan* driven back, the *Mountains* and *Hills* moved. *All litterally understood*. This aſſerted. Then the Queſtion is propounded, *What ailed thee, O thou Sea, that thou fleddeſt*; what ailed thee, O Jordan, *that thou waſt driven back*? What ailed them? did not God by his mighty power, without natural cauſes that could not have ſuch influx upon the Sea and *Jordan* to divide them, produce thoſe Miracles in the Sea and *Jordan*? When again it is asked, what ailed ye, ye *Mountains that ye skipped like Rams*, and *what ailed ye, ye little hills, that ye skipped like Lambs*; muſt not the ſame anſwer be returned, as to the former. The ſame immediate power of God that cauſed the diviſion of the Waters, cauſed alſo the motion of the Hills and Mountains.

3. *A moſt tremendous miraculous moving of the Earth, cauſed by the Lord himſelf, is largely deſcribed*, Numb. 16. 23. to 35. Verſe 30. *If the Lord make a new thing, and the earth open her mouth*

and

and ſwallow them up, with all that appertain to them, and they go down quick into the pit, then ſhall ye underſtand that theſe men have provoked the Lord. Verſe 31. *And it came to paſs as he had made an end of ſpeaking all theſe words, that the ground clave aſunder that was under them.* Verſe 32. *And the earth opened her mouth, and ſwallowed them up, and their houſes, and all the men that appertained unto* Korah, *and all their goods.* Verſe 33. *They, and all that appertained to them, went down alive into the pit, and the earth cloſed upon them, and they periſhed from among the Congregation.* *Joſephus* relating *Moſes* his prayer at large, records, that whilſt he ſpake thoſe words, and intermixed them with tears, the Earth inſtantly trembled, and ſhaking began to move (after ſuch a manner, as when by the violence of the wind a great billow of the Sea floateth and waltereth) hereat were all the People amazed: but after that, a horrible and ſhattering noiſe was made about their Tents, the Earth opened, and ſwal-

lowed up both them, and all that which they esteemed dear, which was after a manner so exterminate, as nothing remained of theirs to be beheld: whereupon in a moment the Earth closed again, and the vast gaping was fast shut, so as there appeared not any sign of that which had happened. Thus perished they all, leaving behind them an example of Gods Power and Judgments. And this Accident was the more miserable, in that there were none, no not of their Kinsfolks or Allies, that had compassion of them; so that all the People whatsoever, forgetting those things that were past, did allow God's Justice with joyful Acclamations, esteeming them unworthy to be bemoaned, but to be held as the Plague and the Perverters of the People. —— After this he relates how Two hundred and fifty were consumed by fire, when suddenly so great a fire shone, as neither the like was kindled by man's hand, nor usually breaketh from the bowels of the burning Earth, neither was ever quicken

in the Woods, ſplit and born down in the Summer time by a Southern brize, but ſuch a one as ſeemed to be kindled in Heaven, moſt brightſome and flameing, by the force and power whereof thoſe Two hundred and fifty (together with *Core*) were ſo conſumed, that there ſcarce appeared any relicks of their Carkaſſes. Only *Aaron* remained untouched, to the end it might appear that this fire came from Heaven. Surely this might ſerve for ſtrong conviction, that as God ſent down fire by his own immediate power, that was not of any Creatures kindling, to the conſumeing of one Company; ſo he did as immediately ſhake and open the Earth without ſecond Phyſical Cauſes for the ſwallowing up of the other. Let Atheiſts either contradict this Hiſtory and Matter of Fact, or believe the exiſtence of a Deity. And all Men fear and tremble to provoke ſuch a juſt and terrible God.

4. That there are *Earthquakes* ſometimes cauſed by the *immediate* hand of

God, without those Natural Causes asserted by *Philosophers*, will be clearly evidenced by the *miraculous Victory* over the Host of the *Philistines* obtained by two Men, *Jonathan* and his *Armour Bearer*, related 1 *Sam.* 14. where to demonstrate the immediate workings of God might be considered,

1. The *great number* of the Host of the *Philistines*.

2. The *situation* of their Camp or Garrison. *Josephus* describing it, saith, That the *Philistines* had pitched their Tents on an high pointed Rock, which extended it self in length with three Angles, and was each way begirt with a Bank, as it were a Wall, and Fortification against the Incursion of their Enemies. — The place was fortified by Nature, so that no Man might ascend or assail them; but with disadvantage. And Sacred Scripture records that *Jonathan* climbed up upon his hands and his feet, and his Armour Bearer after him.

3. That

3. That there were *but these two Men* that invaded their Camp, who at first slew about Twenty of them within (as it were) about half an Acre of Land, which filled their whole Army with terrour and amazedness, who (as *Josephus* writes) casting away their Weapons, fled amain: some other being ignorant, which were either their Friends or Foes, invaded one another as Enemies: for imagining with themselves that only two *Hebrews* durst never ascend and enter their Camp, they addressed themselves to their mutual Murder and Slaughter; so that some of them were slain, others fled to escape the Sword, and fell head-long down the Rocks.

4. In this exploit of *Jonathan*, God did miraculously work, in causing the *tremblings* that fell out that day, expressed 1 *Sam.* 14. 15. *And there was trembling in the Host, in the Field, and among all the People: the Garrison and the Spoilers they also trembled, and the Earth quaked, so it was a very great trembling.* Who made all the *Philistines*

ſtines Hoſt to tremble, the *Garriſon* and the *Spoilers* to tremble, only *Jonathan* and his Armour Bearer? was it not God: and was it not the ſame power of God, that then made the Earth to quake, that made the other tremble? To put all out of doubt, the laſt words declare the true cauſe of all; ותהי לחרדת אלהים and *it was a trembling of God.* The reaſon why the *Tranſlators* rendred it *a very great trembling*, is, becauſe the word [God] is added oftentimes to ſet forth the greatneſs of things; as great Mountains, great Ceders, great Fire, in *Hebrew* are ſaid to be Mountains of God, Cedars of God, a Fire of God. But this is but the ſecundary and conſequent ſignification of it; the Name of God added to any thing primarily and properly denotes that God is the efficient Cauſe of that to which it is added. It was a trembling of God, that is a trembling ſent and cauſed by God; the trembling of the *Philiſtines*, and the trembling of the Earth, was from God: So the Heathens were wont to attribute

that

that fear and trembling, of which no Cauſe did appear, nor could be alledged, to ſome of their Gods, as to *Pan*, whence came the expreſſion of a *Panick fear*. This trembling then of the *Philiſtines*, and this trembling and quaking of the Earth, was from the immediate hand and mighty power of God.

5. From the *immediate hand* of God was that terrible Earthquake that was in the days of *Uzziah*: Amos 1. 1. *The words of* Amoz—*which he ſaw concerning* Iſrael, *in the days of* Uzziah *King of* Judah———*two years before the Earthquake*: This is mentioned *Zach.* 14.—*The Earthquake in the days of* Uzziah *King of* Judah. Concerning this amazing Providence, I will take in theſe Particulars.

1. That *Uzziah* greatly provoked God by going into the Temple to burn Incenſe upon the Altar of Incenſe.

2. *Azariah* the Prieſt, and Fourſcore Prieſts of the Lord (valiant men) went in after him, and withſtood him, ſaying, *It appertains not unto thee*, Uzziah,

to

to burn Incenſe to the Lord, but to the Prieſts the Sons of Aaron, *that are conſecrated to burn Incenſe.*

3. *Uzziah's* wrath againſt the Prieſts was greatly incenſed.

4. While he ſhewed his anger againſt the Prieſts, the Lord by his own *immediate* hand ſmote him with a Leproſie, which appeared in his Forehead.

5. Upon this all the Prieſts thruſt him out from thence; yea, he himſelf haſted alſo to go out, becauſe *the Lord had ſmitten him*, 2 Chron. 26. 16. to 22.

6. At the *ſame time*, and for the *ſame ſin* was this *Earthquake* in the days of *Uzziah*. And why may not the *Earthquake* be attributed to the immediate hand of God, as well as his being ſmitten with Leproſie. That this was at the ſame time, and for the ſame ſin, and ſo from the *ſame hand* of God, *Joſephus* in his Hiſtory doth make plain: who writeth thus; Uzziah *upon a certain ſolemn Feaſt-day, wherein all the People were aſſembled together, he attired himſelf in*

the

the High Priests Vestments, and entred into the Temple to offer Sacrifice unto God upon the golden Altar, which notwithstanding the High Priest Azariah *(accompanied with fourscore Priests) inhibited him the same, telling him that it was not lawful for him to Sacrifice, in that it was only allowed in those that were of the Posterity of the High Priest* Aaron. *Whilst after this manner* Azariah *expostulated with him, commanding him to go out of the Temple, and not to contradict the Ordinances of God; the King waxed wroth, and threatned to take his Life from him, except he kept himself quiet. Whereupon there fell a great trembling and Earthquake, and the Temple cleft in twain, and a great Light of the Sun entred thereunto, and reflected on the King's face in such manner, that all his Body was instantly covered with a Leprosie, and before the City (in a place called* Eroge) *the half of a Mountain (that stood to the Eastward) brake and fell, and rowled and removed for the space of four* Stadia *(or Furlongs) towards*

towards the Orient al Mountain, where it rested: so that the publick ways were shut up, and choked, and the King's Gardens of Pleasure were wholly ruinated and disfigured. When the Priests beheld the King's face covered with a Leprosie, they told him what inconvenience had happened to him, and enjoyned him to depart out of the Town, according to the custom of Men that were polluted. Whereupon, he (wholly confused at so grievous an accident, and having no more audacity to speak) obeyed the Commandment that was given him, enduring a pitiful and lamentable punishment, for being elate and proud, more than became humanity; and for that he committed such impiety against God. Finally, he died through grief and discontent — and was only buried in his Garden. This Earthquake came, and this Leprosie was inflicted on him for that sin; the Leprosie is expressly said in Scripture to be from the Lord; why not also then the Earthquake?

By

By the way, let this be obſerved by many, that in our days, without the way appointed by God in his Word, in the pride of their hearts and ſelf-conceit, thruſt themſelves into Sacred Functions, which is not lawful but for thoſe that are competently qualified and duly called thereunto, leſt for ſuch doings by *ſo many*, God make the Earth to quake under us, as he did for *one Uzziah*'s intruſion in former time.

6. Amongſt the *many Miracles at the Death of Chriſt, an Earthquake muſt be acknowledged to be one:* all of which were Teſtimonies, not only of his Innocency, but alſo Demonſtrations of his Deity. The whole Creation groaned and travailed in pain, when the God of Nature, (he that was God as well as Man) tho' not as God, died a ſhameful, curſed, and painful Death; Miracles wrought in Heaven above, in Earth beneath; all Creatures ſympathizing with a ſuffering Chriſt, except Man, for whom alone he ſuffered. The Sun was darkened, the Vail of the Temple

was

was rent in twain, from the top to the bottom, and the Earth did quake, and the Rocks rent, and the Graves were opened, and many Bodies of the Saints which ſlept, aroſe, and appeared unto many, *Matth.* 27. 45, 51, 52, 53. Writers do affirm, that by this Earthquake not only *Golgotha*, but the whole City, and the Regions near were terribly ſhaken; and ſome, that in *Bithynia*, and in *Thracia*, certain Towns were overthrown; but how far this Earthquake was extended is uncertain.

7. Amongſt theſe alſo muſt be ranked the *Earthquake at the Reſurrection of Chriſt*; Matth. 28. 2. And *behold there was a great Earthquake.*

8. Of the ſame Nature was that, when the *Apoſtles* were praying, the place where they were, was ſhaken, God giving them, by this Miracle a Teſtimony that their prayers were heard: *Acts* 4. 31. *And when they had prayed, the place was ſhaken where they were aſſembled together.* The *Greek* word properly ſignifies to be moved up and down,

down, like the Waves of the Sea, and is the ſame with that in the preſent Text, where it is ſaid, by the Earthquake *the foundations of the Priſon were ſhaken*, which alſo I reckon to be of the number of thoſe that are cauſed miraculouſly and immediately by God, without thoſe Cauſes that others are produced by.

What may be inferred and learn'd from this?

1. May we not learn the *certain Exiſtence of the Deity*? Doth it not follow there is, and muſt be a God? if we may argue from an Effect to a Cauſe, when there is an Effect that cannot be aſcribed to any Creature, muſt there not be a Being that is, and is no Creature? when things are done, that are not done by finite power, muſt there not be an infinite power by which they are done, when there is no *medium* betwixt that which is finite and that which is infinite? when any thing is effected, of which no natural Cauſe can be named, muſt there not be a ſupernatural? *Aaron*

ron at God's command ſtretched out his hand with his Rod, and ſmote the Duſt of the Earth, and it became Lice in Man and in Beaſt; all the Duſt of the Land became Lice throughout all the Land of *Egypt*; and when the Magicians did ſo with their Inchantments to bring forth Lice, and could not, did not theſe Magicians themſelves ſay unto *Pharaoh*, *This is the finger of God?* Exod. 8. 17,18,19. When there have been ſuch ſhakings of the Earth that no Man can ſay, and prove what he ſaith, that they were done by ſecond Cauſes, may not, ſhould not every Man ſay, in theſe was the finger of God? If you cannot gather there is a God by what he doth by Creatures, cannot you conclude there is a God, when things are done, and not by Creatures?

2. May we not learn that *this God never wants means to effect whatſoever he pleaſeth?* What he doth not do by ſecond Cauſes, he can do without them. *Jonathan* (when one of theſe *Earthquakes* happened) ſaid, *It is all one with God*

God to save by few or by many, 1 Sam. 14. 6. So it is all one with God to save by few or none; and to do what he will with means, or without them. When he doth not shake the Earth by Causes got into its Bowels, he can and hath shaken it without. And indeed, if he brought it out of nothing without any instrumental Cause (for in Creation there can be none) why may he not, when it is created, shake it till it tremble without any instrumental Cause? cannot he that doth the greater, do the less?

3. Hath God made the Earth to tremble without any Natural Causes, *have not ungodly Men cause to tremble even then, when there is no visible sign, no reason from any Natural Causes to fear punishment and ruine*? Is not their own sin as meritorious of God's Wrath and sore Displeasure, with the thoughts of God's infinite hatred of it, and his Almighty Power to punish it, a sufficient reason why they should fear, and quake and tremble? what tho' they live in

ſuch places and parts of the World that are not ſo ſubject to *Earthquakes* as ſome other places are? Will they ſay

First, We live upon that part of the Earth that is *only ſtony and hard*, and not ſoft and tender, and therefore no fear the Earth ſhould quake and tremble under us?

Secondly, Will they ſay we dwell upon that part of the Earth that *hath not thoſe Caverns*, in which thoſe Vapours that cauſe Earthquakes are generated, therefore we are in no danger? In the Body of Man winds and vapours are ſooner and more ſtirred in the bowels and hollow parts thereof, than in the hands, and bones, and more cloſe and ſolid Members: In ſubterraneous Caverns, rather then in cloſe and rocky places, is the matter of an Earthquake; but ſuch is not that part of the World where we inhabit.

Thirdly, Will they ſay we live in *Inland Towns*, and not near the Sea, which are moſt obnoxious to ſuch Earthquakes,

 becauſe

becauſe ſuch places are more eaſily filled with Vapours, therefore we need not fear?

Fourthly, Will they ſay, Let them live in fear of Earthquakes where the Earth they live upon is both ſoft and full of Caverns, and near the Sea, as moſt liable thereunto. Let them quake, when the Earth doth not, becauſe it is ſo ſubject in ſuch places to ſuch trembling fits; but our Habitation is on hard and rocky ſolid places, without ſuch Concavities, and in the midſt of the Land remote from Sea, and therefore ſecure enough. Did you ſpeak true before you were aware, when you ſaid, you were ſecure? Yes; and let me add, your heart ſeems to be more ſtony, and rocky, and hard than the place you boaſt you live upon; as if God's Arm were ſo ſhort, he could not reach you; as if your Mountain ſtood ſo ſtrong, it could not be moved nor ſhaken. Do not you know, have you not heard, that God hath ſhaken the Earth by his own immediate hand, without thoſe Natural

Causes, and Rocks and Mountains too. Fear to sin, cease to provoke the Eyes of his Glory, for he can reach you with his own hand, and shake your strongest Tower by his own might, without other Causes.

Quest. III. *What are the Natural Causes, material and efficient, of an Earthquake, and how may it be described?*

I. Concerning the *Material* Cause there are divers Opinions amongst *Philosophers*. *Seneca* in his sixth Book of Natural Questions reckons up many: Some say the Cause is from *Water*, some from *Fire*, some from the *Earth* it self, and some from *Spirits* [not Immaterial] some, in *more of these*, and some *in all of them*. Some of these *Seneca* doth confute, and establisheth his own Opinion concerning Spirits. That you may not mistake the word [Spirit] in this place, which is taken otherwise than in Divinity, as the *Souls of Men and Angels are called Spirits*; let those that are not acquainted with the *Philo-*

sophical

ſophical Phyſical acceptation of it; take this Explication of it, according to *Regius*. Exhalations [or riſings up] are either from *water*, and then they are called *Vapours*; or from the *earth*, either which hath a *fat* or *oiley* moiſture, and then are called *fumes*, or *ſharp*, tart, *moiſture* and *volatile Salts*, and theſe they call *Spirits*. And then ſaith, That from theſe Vapours, fat or oily Fumes, and Spirits, which being ſhut up in the deep and large Caverns of the Earth, in great abundance, and by ſome cauſe or other, once, or oftner kindled, in one or more places, ariſeth an Earthquake, once, or often at ſeveral times; which according to the variety of its cauſe, maketh the Earth to tremble, or to open, whereby ſometimes whole Cities and Countreys are either overturned or ſwallowed up.

Rohault in the third part of his *Phyſicks*, gives this account: If an hollow Place or Vault under ground ſhould be filled with Exhalation very groſs, not much unlike to that which ariſeth from a

Candle newly put out, and at once take fire, by the ſpreading and dilating of it ſelf, it would raiſe and lift up the Earth above it, much like to Gunpowder put into digged places, that lifts up the Earth above it, but afterwards, when the Exhalation is ſcattered, that which was lifted up, by reaſon of its own weight, muſt neceſſarily fall down: and hence are theſe tremblings of the Earth: yea, it might ſo happen, that many ſhakings may follow one foregoing, if there be more hollow places that are near each other, or any manner of way are ſo joyned as to make the one partake of what the other hath, and the Exhalations filling them, may ſucceſſively take fire. Yea, there may be an hollow place under ground ſo large, and the fall of the Region above it (being like an Arch or a Vault) ſo great, that it might cleave aſunder in the midſt, and gape, whereby the adjacent parts are depreſſed, and made much lower than they were before, whence it appears how whole Cities

by one only Earthquake might be swallowed up.

Aristole Lib. 2. Meteor. proves that Exhalations are the cause of the Earthquake.

1. From a similitude taken from Mens Bodies, in which there are sometimes such Convulsions, Shakings and Tremblings, that many Men can scarce hold such a one, the cause whereof are Spirits hot and dry. In like manner, when the vast Body of the Earth is moved, it is to be referred to Exhalations, which are hot and dry.

2. Before an Earthquake there is something discerned, as an ascending Fume, resembling a long Line, which Fume is the thinner Exhalation, which begins to get forth: but the rest of the Exhalations, by reason of their greater density and straightness of the Passages, are restrained within the bowels of the Earth, from whence an Earthquake doth arise.

3. He saith in his time there were some Earthquakes in *Pontus*, before

which the Earth did ſwell, and at laſt did burſt, or was broke aſunder; which was a certain ſign of Exhalations ſhut up and ſeeking their way out.

Derodon judgeth it more probable that Earthquakes do ariſe from a ſudden inflammation of ſulphureous [Brimſtone-like] and bituminous [ſomething like Pitch, or fat Slime] Vapours which are kindled in the Caverns and hollow Places under ground, not much diſtant from the Surface of the Earth, which according as the Caverns are, and as the matter of the Flame is more or leſs, do variouſly operate; for the moſt part they effect nothing, if the Earth be more looſe, and hath breathing holes at which they may get out: ſometimes they move it more gently, and make it tremble, if the bulk above it be greater, that this ſubterraneous Flame can aſſay, attempt and do no more againſt it: ſometimes they ſhake and overturn, by reaſon of their greatneſs, and reſiſtance of the parts of the Earth.

Zanchy

Zanchy, although he embraceth *Aristotle's* Opinion, yet saith it cannot be denied, but that many Earthquakes have been caused by *Fire* shut up in the Caverns of the Earth, seeking a passage out, and he instanceth, there was in the Mountain *Vesuvius*; and another Mountain, from which in his time fire brake out, before which, many days there were great and many fore-going Earthquakes. He denyeth not, but that also they may arise from Air shut up in the Earth, seeking a passage out, but cannot find it.

II. The Natural *Efficient* cause is the vehement striving of such Vapours in the Caverns of the Earth, that they may get forth, whereby they are carried upwards and downwards, one while this way, another, that.

Besides, what is said before, an Earthquake is commonly thus described: *An Earthquake is a Meteor arising from abundant Exhalations shut up in the bowels of the Earth, which while they seek a passage out that they may ascend,*

but

but cannot find it, cause the Earth to shake.

Quest. IV. *What are the several sorts or kinds of Earthquakes?*

There is difference amongst *Philosophers* in this point, some making *two* sorts or kinds of Earthquakes, as *Possidonius* and *Aristotle*; some *three*, as *Seneca* and *Zanchy*. Some *seven*, which last they thus distinguish and nominate.

1. An Earthquake of one sort is Ἐπικλινης, or an *Inclining Earthquake*, when the Earth is caused to incline one way, like a *Ship* upon the Sea, or a *Boat* on the River, when laden more on one side than the other, leans that way only, where the greater weight and burden is laid. In this kind of Earthquake a Room seems to be lifted up on one side, and sink down or depressed on the other.

2. Βραισης, An Earthquake lifting the Earth upright, and by and by letting it down again, after the manner of boyling Water, or waxing hot.

3.

3. Χασματίαι, Earthquakes causing Chasmes, Chinks, Openings of the Earth, making Breaches in it, and tearing one part from another.

4. Ρηκταί, Earthquakes, which by force break their way, and the Vapours and Winds do get out of the bowels of the Earth, which sometimes take with them Rocks, or Mud, or open a flowing Fountain, where there was none before.

5. Ὠσταί, Earthquakes, which by one motion, inforcing, or thrusting, overthrow, overturn whatsoever they come upon, or rush against.

6. Παλματίαι, Earthquakes which make the Earth, and things upon it to incline sometimes one way, and then another back again, without falling any way, like the rocking of a Cradle, by reciprocal motion or turning.

7. Μυκηταί, Earthquakes that come with a great noise, roaring, and bellowing, much like to the lowing of Kine, and sometimes like the vehement and fierce crying of Women.

Others

Others reduce these to three.

1. There is a trembling Earthquake, when the Earth quivers like a man in a fit of an Ague. This kind of Earthquake is when the Vapour in the Earth is not much.

2. There is an Earthquake which moves the Earth upwards, and then again downwards. This by *Aristotle's* followers is called *Pulsus*, like the beating of a man's Pulse.

3. There is an Inclining Earthquake, when the Earth is so shaken, that the Houses may be discerned sometime to lean one way, and then to return back again, moving side-long to and fro. *Zanchy* relates, that this kind he saw at *Ravenna*; when the Walls of the Chamber in the upper part of the House were moved out of their place, and did so lean one way, that they seemed as if they would fall, but again they returned to their own place. Oh this is (saith he) the great and wonderful Providence of God. *Seneca's* Remark, that in the *Trembling* Earthquake there is not so much

much danger, as in the ſhaking or moving it *upwards and letting it down*, not ſo much danger in *this* as in the *Inclining* Earthquake, becauſe except the motion be ſpeedily made back again from the ſide to which it leans to the other, the fall and ruine will neceſſarily follow. And theſe Earthquakes of theſe different and divers motions, muſt proceed from different and divers cauſes.

Queſt. V. *What are the* uſual Antecedent Signs *of an approaching Earthquake given by Natural Philoſophers, which by Obſervation and Experience they commend unto us?*

If theſe ſigns of Natural Earthquakes be ſure and conſtant, let it be conſidered, and let us reflect whether any ſuch were taken notice of by any, before the late Earthquake in *London*, and in other places; if not, either theſe Philoſophers are under a miſtake, or we muſt judge, that this late ſhaking of this City was from the more Immediate Hand of God, if there were, yet the preſence and working of ſecond and

natural

natural causes, ought not to take us off from the minding and observing of the first, for as much as all the second are at the Command, Ordering, and Disposal of the first, and are all under the Government of the Providence of God, and the Voice and Call of the first and second Causes is, that we should Repent and turn from those sins that have provoked him to such sore Displeasure, to so great Wrath and Anger, as to make the Earth to shake and tremble under us.

1. One fore-going sign of an Earthquake, they teach, is, a certain troubling of Waters in the deepest Wells, and in Fountains, having then a Tincture of a Sulphureous taste, and an infected and stinking savour: Because from the subterraneous commotions the Waters in the Wells must needs be troubled. Therefore it is reported of *Pherecides* the Philosopher, that by Water drawn out of a Well, he fore-discerned and foretold the *Lacedæmonians* the Ruin of the City by an Earthquake.

2. When

2. When the Sea doth ſuddenly ſwell, not being cauſed ſo to do by Winds and Waves, when the Air is ſtill and calm, and no blaſts of Winds, yet on a ſudden the Sea ſwells, and the Ships thereon do ſhake: The reaſon is, becauſe then the Earth in the bottom of the Sea is moved.

3. When Birds ſit trembling on the ground, forſaking Trees, becauſe they perceive a certain trembling, ſhaking the Trees and the Roots thereof.

4. When there are great and terrible ſounds in the Earth, and roarings and noiſes in the Caverns of the Earth.

5. Dimneſs of the Sun for ſome days going before the Earthquake.

6. Long and thin ſtrakes of Clouds, ſometimes ſooner in the day, but chiefly after the ſetting of the Sun, the Weather in other reſpects being clear.

But of all that I have diſcourſed with, about the *late Earthquake*, I have not met with one, nor heard of any one that hath, that ſpake any thing of any of theſe Signs, before it happened, nor that

that by recollecting of themselves, do say since that they remember any such fore-going sign, that gave to them the least intimation of it; and the general surprize of all by it, generally acknowledging that the moment before they had not a thought of such a shaking to be so very near. I leave to all to judge, and to their own thoughts, whether *this Earthquake* did arise from Causes in Nature, or from the Immediate Power and Working of God, the Lord of Nature. And if we see the Immediate Mighty Finger of God in it, to study and pray to know his Mind and Will by it, or be moved by the moved Earth to conform more unto his Will revealed in his Word.

Quest. VI. *What are the Effects and Consequents of Earthquakes, which make them exceeding dreadful where they come?*

Reason may dictate to us what terrible Effects, what dismal Work Earthquakes, when they have a full Commission from God to execute his Wrath,

do

do make. Our Ears have heard the Miſeries of multitudes of Perſons, the overthrow and ruine of Towns, and Cities, and Countries: But thoſe that have ſeen them would ſpeak of them more ſenſibly, and ſet them forth more fully. It might make our fleſh to tremble to hear of the woful devaſtations that the trembling, ſhaking, and opening of the Earth hath cauſed in many Ages, in many places; but ſuch as did ſee, and feel, and ſuffer by them, have contended with the Earth, whether it or they ſhould tremble moſt. Oh, the Cries and Shriekings! Oh, the doleful Lamentations! Oh, what bitter Complaints have been poured out, and wiſhes in vain have have been uttered in the time and places of devouring and deſolating Earthquakes! When we ſhall hear ſome of theſe effects (tho' not written of according to the fulneſs of the Terror wherewith they are done) let us ſympathize with the poor miſerable People (yet left) in *Jamaica*, and pray that their Judgment might not come

over to *London*, nor Travel further to other places.

First, *Earthquakes cause great Consternation in the minds of Men, and fill their hearts with fear.* When God makes the Earth to shake under them, he makes their hearts to tremble within them. When the Earth shakes and moves they cannot stand upon it without fear. One Earthquake causeth many thousand Heart-quakes. Did not many thousand People in *London* in the late Earthquake (tho' through God's great Mercy so short) feel great trembings within themselves when they felt the Earth to shake under them, and saw their Houses move this way and that way over them, and could not tell whether they would stand or fall; nay, when so many thought and said, that Houses would not stand but fall? Were you not then under great Consternation, when you thought those Houses you had slept in, you must not only quickly dye in, but be buried in them too? That the Houses you had but

or rented to shelter you from Storms and Tempests, should bring that Destruction upon you, which many Storms and Tempests had not done? Have not you of late years heard terrible and roaring Thunderings, God thundering with a Voice which none can imitate? Have you not seen great Flashings of Fire and Lightnings, which made the Night like Day, that you said you could see to take up a small thing from off the ground, and were not you then glad you had an House over your head? But when this late Earthquake was, were not you afraid because you had an House over your head, when you thought it would fall upon your head and whole body? And when this Earthquake was, did you not make as much haste to get out of it, as in Storms and Tempests you ever did to get into it? Is this already forgotten? What! so soon! It is hard to express the fears that many then were filled with, and it is sad to see how little God is feared since by many that then did fear so

much. Beſides your own late Experience, Sacred Scripture, as well as Hiſtorical Writers, do Record the fears of Men in times of Earthquakes. 1 *Sam.* 14. 15. *There was trembling in the hoſt, in the field, and among all the people: the gariſon and the ſpoilers, they alſo trembled, and the earth quaked: ſo it was a very great trembling.* Behold! a quaking Earth, and therefore a trembling People. Behold! Valiant Men of War, that are not afraid of Swords and Bullets, but with undaunted Courage aſſault their Enemies, and when many lie dead on both ſides, fight on with boldneſs, that fear not ſo much the ſhaking of Spears and Pikes, as the ſhaking of the Earth; the Hoſt trembled, the Gariſon trembled, and the Spoilers themſelves did alſo tremble. Spoilers tremble! What! thoſe that had ſpoiled ſo many upon the Earth, they tremble leſt they ſhould be ſpoiled by the quaking Earth. The Hoſt, the People, the Gariſon, the Spoilers, and Earth did tremble, ſurely it was a very

great

great trembling. *Mat.* 27. 54. *When the Centurion, and they that were with him, watching Jeſus, ſaw the Earthquake, they feared greatly.* Captains, Men of great Spirits, at the quaking of the Earth are filled with great fear. *Mat.* 28. 2. *Behold, there was a great Earthquake.* 4. *For fear of him* (the Angel, whoſe Miniſtry God uſed to cauſe that Earthquake) *the Keepers did ſhake, and became as dead men:* An Earthquake is ſo terrible, cauſing ſuch frights and fears, that makes Men (as the ſaying is) look like Death. *Acts* 16. 26. *And ſuddenly there was a great Earthquake.* 29. *He* (the Jaylor) *called for a light, and ſprung in, and came trembling.* The Gaol trembled, and the Jaylour trembled. When the Keeper ſaw he could not keep the Priſon-doors ſhut, but when he had ſhut, and lockt, and made them faſt, the quaking of the Earth did open, he could not keep himſelf from trembling. An Earthquake will make even a Jaylour to tremble.

But why such fear and trembling in Men, when such shaking and trembling in the Earth?

1. *In some*, it may arise *from apprehensions of the terrible Wrath of an angry God.* There have been some Earthquakes that were Tokens of God's Grace and Favour; as the Earthquake shaking the Foundations of the Prison in favour to *Paul* and *Silas*, testifying that God had heard their Prayers made in Prison, and that by it he would deliver them, as he did. And that in *Acts* 4. 31. the Apostles prayed, and at their Prayers the place was shaken; the shaking of the place made them stand the faster in their Faith in God, and trusting to him. But usually Earthquakes are indications of God's Wrath and sore Displeasure. When Men run on in sin against God, to shew his Indignation against it and them, he sometimes will not suffer the Earth to stand still and quiet under them. *Psal.* 18. 7. *The Earth shook and trembled; the foundations also of the Hills moved and were shaken,*

shaken, because he was wroth. When Men apprehend that God is provoked, and they may apprehend it, when God in such a terrible manner doth shew it, knowing they are no more a Match for God, than a Worm is to an Angel, or a Child to a Giant; it may put them into such amazing Frights and Fears, saying, God is angry, what shall we do? The Omnipresent God is angry, whither shall we go? The Just and Holy God is angry, with what can we appease him? He doth shew his Anger, and we do see it, and how shall we escape? God is wroth, and the Earth trembles before him: God is wroth, and is come down in sore displeasure, and the Earth quaketh at his Presence; our Heads are giddy, but not with Wine; we reel, but not with strong Drink. *O stay your selves, and wonder; cry ye out, and cry, they are drunken, but not with wine, they stagger, but not with strong drink,* Isa. 29. 9.

2. *Conſciouſneſs of their own guilt:* When the Earth did quake, it did not only wake the Jaylour out of his natural ſleep, but alſo out of his ſpiritual ſlumber; Conſcience was alarm'd, as he was affrighted; his Eyes were opened to ſee a terrible God above him, Conſcience was awakened to ſee his ſins within him, and that had been committed by him, an angry God above, an accuſing Conſcience within, and the quaking Earth under him, filled him with fear and trembling. When Men do proſper upon Earth, they can ſwill, and ſwear, and ſin in all their ways, and Conſcience holds its peace, is quiet and ſtill, doth not reprove, accuſe, judge or condemn them; but when Judgments come, an hardened *Pharaoh* will cry out, *I have ſinned*; a wicked *Saul* will confeſs and ſay, *I have ſinned:* and when an Earthquake comes, is not he an hardened, ſeared Wretch, whoſe Conſcience (though bad yet) is quiet within him, when the Earth is not quiet under him? and whoſe Conſcience is not

moved

moved and troubled for his ſin, when the Earth is moved, as being reſtleſs under the burden of ſuch ſinners? but if Conſcience then doth ſtir, when the Earth doth tremble, the ſinner trembles (for the time) conſidering God's anger, remembring his ſin, that did provoke him to it.

3. If neither apprehenſions of God's wrath againſt them, nor ſenſe of ſin committed againſt him, doth fill them with fears at the quaking of the Earth, yet *apprehenſions of death at that time might make them tremble.* Death is the *King of Terrors*, Job 18. 14. Shall not that which is (φοβερῶν φοβερώτατον) the moſt terrible, when it is approaching in ſo terrible a manner, make the ſtouteſt heart to quake? If they have no thoughts of Hell and Damnation, yet Death by the trembling of the Earth preſents it ſelf unto their thoughts: and though they would not think of it, yet they muſt; though they would divert their minds from it, yet they cannot; they cannot ſend theſe thoughts away

away till another ſeaſon: tho' many go to Hell without fear of Hell, and ſeldom think of it till they feel it, yet when Death ſeems to be coming to them by an Earthquake, it almoſt kills them with the terrour of it, being ready to die with fear of ſuch a death.

There are theſe Circumſtances in this Caſe that fill men with theſe amazing fears upon the account of Death.

1. *The ſudden ſurprizal.* An Earthquake comes ſuddenly in a minute; many times without notice and warning, as this in *London* lately did; and it ſeems to bring Death with it, and often doth; now an Evil that ſuddenly comes, doth the more amaze, when in a minutes time, there is not ſpace for Men to recollect their thoughts, and fortifie themſelves with actings of Reaſon, or Grace (which alas! are not ſo ready) againſt advancing Death. In ſickneſs Men have time to prepare and make ready for it, and to allay the fears thereof; but in a moment to be in danger of Death, the

fears

fears are more raging and predominant, and less help against them. Fear without a remedy must be great fear.

2. *The suddenness of Death*, and the apprehended nearness of it. The danger did not only seize them on a sudden, but threatens to remove them suddenly. What! die so soon! what, within a minute or two? will Death stay no longer? can it not a minute more be delayed? what! so soon step into Eternity? so suddenly, must I hasten into another everlasting World? I never did so suddenly remove from one House to another, and must I now so suddenly remove from one World into another? from a temporal into an eternal World? and yet not ready to leave this, nor to go into that? It is hard to imagine the power and strength of fear that must invade and fill them in such distress.

3. *The unavoidableness of Death* apprehended in an overthrowing Earthquake augments their fears, or torments them with despair of Life. If a Man be sick, the means he useth keeps up his

his hope of Life, and the more he hopes he ſhall live, the leſs are his fears of Death. But in a deſolating Earthquake, what hopes can Men have? whither can they in a minute go to eſcape the ruine? what preſent Friend can help them, when they and their Friends are in the ſame equal danger? when one muſt not die without the other? If they ſtay within doors they apprehend they may be killed with the fall of their Houſes: if they run out, they know not but they may be deſtroyed with the downfal of their Neighbours. Will they haſten into the open Fields? what! in a minute? alas! they have not time allowed for ſuch an eſcape, or if they had, there the Earth in an Earthquake might ſwallow them up. No where ſafe, every where in great fear.

4 Apprehenſions of ſudden, unavoidable Death, and this when *they are in health and ſtrong*, aggravates their caſe, and augments their fears. What! am I well, and yet muſt die? ſtrong, in health, and yet now muſt die? hath Death for-

got

got its old way of ſending Harbingers before it, before it came it ſelf? did it uſe to ſend its Serjeants to arreſt, before it caſt Men into the Priſon of the Grave, and muſt I be haled away without Summons? Some have been weaned from the love of Life, and made weary of it by long and languiſhing Sickneſs, by wracking and tormenting Pains, and muſt I in my Youth, or in middle Age, under no pain, with my ſtrength firm, yield to Death? All this doth fill with greater fear.

5. *This unuſual way of dying* makes it the more terrible. Others, in other caſes, firſt die and then are buried, firſt expire and then are carried to their Graves; but in an Earthquake muſt I be buried alive? firſt buried and then die? others are carried from their houſe, when dead, unto the grave, and muſt mine own houſe be my grave, and that while I do live? Behold! the Earth quakes under me, my Houſe trembles over me. Oh! what if my trembling Houſe ſhould fall, and I in it? what if the

the Earth ſhould ſink under me? what if this quaking Earth ſhould open its mouth, and eat me up alive? what if it ſhould cleave aſunder (as in its ſhaking it hath ſometimes done) and ſwallow me up as it hath done thouſands of others? when others die another way, doth this loving Mother lay their dead Bodies in her boſom, muſt I die this way, and go down alive into her bowels? did I live in my Mothers womb before I was born, and muſt I live (awhile) in this common Mothers bowels, after I am therein buried? This being not the common death of all Men, makes it more terrible to thoſe that apprehend in an Earthquake they muſt not die as others do. All laid together, ſhews that Earthquakes cauſe great conſternation of mind, perplexing, fretting fears, which is the firſt Effect thereof.

Secondly, Another Effect of Earthquakes is *ſpeedy and precipitant flying*, if poſſibly Men might haſten from the danger thereof. Tho' they leave their Goods behind them in their Houſes, they

will

will attempt to fly to ſave themſelves. *Numb.* 16. 32. *The Earth opened her mouth and ſwallowed them up, and their houſes, and all the men that appertained to* Korah, *and all their goods.* Verſe 34. *And all* Iſrael *that were round about them fled at the cry of them: for they ſaid, leſt the Earth ſwallow us up alſo.* Zach. 14. 5. *And ye ſhall flee to the valley of the Mountains---yea, ye ſhall flee like as ye fled from before the Earthquake in the days of* Uzziah *King of* Judah. Theſe were particular Earthquakes, and ſome by flight eſcaped from them; but when it ſhall be more general, or fall out in the place where you dwell, and ſome miles about you, when it comes in a minute, whither will you flee? or to what place will you haſten, or in ſo little time how will you get thither? however, Men ſhall endeavour to flie, tho' it ſhould be in vain; when the Earth ſo moves, they cannot, they will not ſtand ſtill to be devoured and ſwallawed up, if by flight they might eſcape, which they will try, tho' they be

over-

overtaken with it. Overtaken! alas! in ſuch a Judgment, you may ſooner run into it, than run from it; you may think to leave the danger behind you, and ſtill it is before you; you running away from it, may run to meet it. But the Danger is ſo dreadful, the Death ſo formidable, the Miſery ſo great by Earthquakes, that Men will flee from them if they can, that they might not periſh in them. But better repent, reform, and turn from ſin to God to prevent them, than to continue in the ſins that do procure them; for when they come, you will find it hard to flee from them.

Thirdly; Another Effect is the *cleaving aſunder of the Earth, and devouring and ſwallowing up many Perſons in a ſhort time.* In other Judgments People die one after another, in this by multitudes. When Death by ſickneſs puts a period to Life, each one hath his own Grave; in this opening the Earth by Earthquakes, one great Grave is made for many, *Numb.* 16. 31, 32, 33.

Fourth-

Fourthly; Another Effect is the *ſubverſion of Houſes, Towns, and Cities*, with the deſtruction of their Inhabitants together. Hiſtory abounds with many ſad and grievous Examples hereof. When *Trajan* was at *Antioch*, there hapned a moſt terrible Earthquake that deſtroyed many Cities and People, which extended it ſelf very far. Great and terrible Lightnings were before it, then great and unuſual ſtorms of Winds, then ariſing a great and ſudden Noiſe, the Sea wrought, the Waves ſwelled, the Earth was ſhaken, Buildings trembled, ſome did burſt aſunder, and others firſt lifted up, fell down. A great and horrible Noiſe was heard, Walls by contrary motions driven ſometimes this way, ſometimes that were broken and fell, the Sea with boiſterous ſtorms did mount and toſs to and fro; the Earth, where no Buildings were, was greatly moved: ſuch a thick duſt was raiſed, and ſo great a darkneſs upon all, that that they could not ſee one another, nor ſpeak, nor hear one the other, and by

reason of the violence of the Wind, and greatness of the dust, could scarcely breathe. Trees pluckt up by the roots were cast down upon the ground, many, very many were covered with the overthrow of Houses and Walls, many falling upon one another died, if any hurt by wood or stone, went away thus with their torn and wounded Bodies, they were more miserable than the rest, forasmuch as they could not live long, nor yet quickly die: of multitudes of Men scarce any escaped without some hurt. One might be seen to flee with his Shoulder broke, another with his Arms lost; many laid dead with their Heads separated from their Bodies; some with their bruised Breasts vomited Blood. Still the Earth continued to shake both by Night and Day: in this great Calamity they could find no remedy, nor way of escape: those that were hurt with the fall of Houses died in many places, and tho' by the benefit of Vaults and roofed Places some were preserved, yet, the Earthquake continuing, they perished by

by hunger and famine, before any succour could be brought to them. When the Earthquake ceased, some went upon the Ruins, where they heard a Womans voice, and the crying of an Infant; the Ruins had covered both the Mother and the Child; it was wonderful how the Mother should have Milk to nourish her Child; but Mother and Child were taken safe out. But whilst the dead Bodies and fall'n Houses were more diligently searched, another Infant was found sucking the Breast of its dead Mother: But Life was a grief to all that had escaped Death, when they beheld the lamentable fall of the City, and so many People destroyed.

Fifthly; *The change of the Channel of the Sea.* In the time of *Valens* the *Emperour* there hapned another terrible Earthquake, whereby an hundred Cities were destroyed in *Crete:* then also the Sea leaving its place, so overflowed certain grounds, which before were plowed, became navigable; and in other places where Men sailed, the Sailers in

their Navigation were found upon dry Land where before the Sea was.

Sixthly; Another Effect of Earthquakes hath been the *Convulsion of Mountains*, their sinking down, their clashing and transportation or removal to a great distance from the places where before they stood. Instances of these History do afford many, but I will only mention one, because more remarkable, how God doth miraculously sometimes preserve praying People, and may move Persons, whose Houses after shaking by an Earthquake stand, to pray therein. In the Year 1584. one Mountain by an Earthquake violently removed, destroyed a Town consisting of ninety Families, and threw down all, excepting half of one House, where the Master of the Family, with his Wife and Children kneeling upon their Knees, were praying and calling upon God.

Seventhly; *Infectious Diseases, Plague and Pestilence* are sometimes the Effects of Earthquakes: For the matter of Earthquakes is pestilential, because subterraneous

terraneous, or under ground, wanting wind and motion to purifie it; this therefore when it doth exhale and breath out, or break forth, doth infect the Air, and Men by taking in that infected Air, are infected by it. *Seneca* shewing the Pestilence to be an Effect and Consequent of an Earthquake, mentions how that after an Earthquake in *Campania*, six hundred Sheep died of an Infectious Disease. Wonder not at this, saith he, for after great Earthquakes the Pestilence doth use to follow, the Air being corrupt thereby, and Sheep holding down their heads so continually so near the ground, and taking in the poisonous Air that is so near the Earth, are infected with it. This also would have been hurtful unto Men, if a greater quantity of it had come up out of the Earth, but the largeness of a more free and purer Air purgeth that before it rise so high as to be drawn in by Men. In Scripture Earthquakes and Pestilence are set down together, as sore and heavy Judgments; God grant that *London*, *England*, and all

places that have been shaken by this late Earthquake, might so fear and tremble before this Great, Almighty God, as to Repent and turn from Sin to God, at this his Call so lately, powerfully, and mercifully given, that after the Earthquake the Plague and Pestilence might not follow.

Quest. VII. *What are the Adjuncts of Earthquakes, which may further inform us concerning this Mighty Work of God?*

What I shall add concerning this, may be laid down in these following Conclusions.

First Conclus. An Earthquake is not Universal; not of the whole Earth at once, but in part. This is the Doctrine of Learned Men, both Philosophers and Divines, asserting an Universal Earthquake yet never hath been; but fall out in divers places, but not in all universally at the same time *Mat.* 24.7. *There shall be Earthquakes in divers places.*

The Scripture so speaketh of the Stability of the Earth, as that by Natural Causes there cannot be an Universal

shaking

shaking of it. 1 *Chron.* 16. 30. *Fear before him all the earth: the world also shall be stable, that it be not moved.* Isa. 45. 18. *Thus saith the Lord that created the heavens, God himself that formed the earth and made it, he hath established it, he created it not in vain, he formed it to be inhabited.* Psal. 93. 1. *The world is established, that it cannot be moved.* Psal 96. 10. *Say among the heathen, that the Lord reigneth; the world also shall be established, that it shall not be moved.* Psal. 104. 5. *Who laid the foundations of the earth, that it should not be removed for ever.* Psal. 119. 90. *Thy faithfulness is unto all generations, thou hast established the earth, and it abideth,* תעמד *and it shall stand.*

2. *Conclus.* Yet such is the greatness of the Power of God, that *if he pleased he could remove the whole Earth out of its place.* He that made it all, could make it all to tremble and quake; yea, he that by his Word brought it into Being, can by his Power shake it into nothing. What cannot be done by Na-

tural Causes, might be done by Supernatural Power. This is the meaning of *Job*'s saying, *Job* 9. 6. *Who shaketh the earth out of its place, and the Pillars thereof tremble.* An Earthquake is the shaking of the Earth in its place, and causeth it to tremble upon the Pillars thereof. We have no instance that God ever yet removed the whole Earth out of its place; but it is a *Supposition*, if the Lord will, he is able to do it.

3. *Concl. How far an Earthquake may extend it self, cannot be determined.* Men, if they can give an account of the extent of Earthquaks past, yet cannot limit the space of such as yet may be. Tho' *Seneca* saith, an Earthquake never reached above two hundred Miles, yet others give instances of such as have far exceeded; besides several others, it is recorded of one that was *Anno* 1601. wherein *Asia*, *Hungary*, *Germany*, *France*, and *Italy* trembled almost in the same moment.

4. *Concl. Sometimes there may be an Earthquake in some particular place, and*

not in others near unto it. The Earthquake, which ſhaked the Foundations of the Priſon where *Paul* and *Silas* lay, did not extend it ſelf to other places. God that can cauſe the Rain to fall upon one City, and not upon another, can make one City ſhake when he doth not another.

5. Concl. The duration and continuance alſo of an Earthquake is uncertain. Sometimes it may laſt but a Minute or two, more or leſs; ſometimes it may continue Weeks, Months, Years, as ſome Writers do affirm. So ſome tremblings of the Earth continued after the great damage by the Earthquake in *Jamaica* in *June* laſt paſt. If the Vapours ſhut up in the Earth, be more groſs, they do more ſlowly evaporate or get out, and more difficultly find their paſſage. If they be more cold, they are alſo more ſlow. If they be in greater quantity, the Earthquake may be of a longer continuance, for much is not ſo ſoon evaporated, as a little. The Nature of the place alſo wherein an Earthquake is, may cauſe

cauſe the longer or ſhorter duration of it; for if the ſurface of the Earth, in whoſe Caverns the matter of the Earthquake is contained and ſhut up, be more ſolid, cloſe and leſſer holes, chinks, and pores be in it, the Earthquake laſts the longer, by reaſon of the more ſlow and difficult evaporation of the matter that cauſeth it.

6. *Concl. An Earthquake may in a few Minutes deſtroy and overturn multitudes of Houſes, and ſweep away thouſands of People.* Thus the Intelligence from *Jamaica* runs: *On the* 7th. *of* June, 1692. *about* 12 *at Noon happened here* [Port-Royal] *a moſt terrible Earthquake: It was moſt violent on the Harbour-ſide, where the Houſes all ſunk down in a Minutes time, from the depth of three to five Fathom Water; in the Streets next the Wharf, the Earth opened it ſelf wide and deep, and inſtantly guſhed out an Inundation of Water, ſo that many of the Inhabitants were drowned.*

Some People being ignorant of the Nature of an Earthquake, and what

Deſtru-

Destruction it may make in a few Minutes, set little by the Mercy of being preserved at such a time, and soon wear off the sense both of the Judgment and the Mercy, because it lasted so short a space. But tho' *London* was some days in being consumed by Fire, when many Houses were preserved, yet by an Earthquake in a few Minutes it might have been all destroyed: The preventing whereof was the wonderful Mercy and Providence of God, never to be forgotten.

7. *Concl.* Sometimes an Earthquake *may be once in some parts of the Earth, and not return again, sometimes it may repeat its course, and often put the same places into many trembling fits.* When the shaking is over once, the bitterness of God's Wrath, and our Ruine might not be past; if the shaking of *London* should be reiterated, the latter might be more grievous than the former. All these second Causes are ordered and over-ruled by the Providence of God: All the Natural Causes of Earthquakes

are

are ſubject to God's Power, and are at his beck, command, and call; therefore tho' *London* be ſafe after its late ſhaking, yet let it not be ſecure, for the ſame Hand and Power of God that did ſhake it once, can again, and throw it down.

8. *Concl.* As all *Places* are liable to be ſhaken by the Mighty Power of God, immediately, or by Natural Cauſes at his Command, ſo all, or any *Seaſons* of the Year might ſubſerve his Providence, and be the Seaſon of an Earthquake's coming, whether Spring or Autumn, Winter or Summer, Night or Day, or hour of the Night or Day. Tho' Naturaliſts, that do eye the ſecond Cauſes, ſay, they more uſually happen in the Spring and Autumn, but eſpecially in the Autumn; and in the Night, and at Noon-day oftner than at other times. But let the Inhabitants of this Earth fear and tremble before the great God of Heaven and Earth, and not dare by their hainous and provoking ſins to ſtir up his wrathful Indignation, againſt them, who can by Earthquakes make

the Earth to tremble, when and where he pleaſeth.

Queſt. VIII. *What Inferences may be drawn from this Doctrine, and what Uſe ſhould we make of it, and of this great Work of God, which we have lately ſeen and felt in ſhaking* London? *&c.*

Uſe I. Earthquakes, when armed with the Wrath of God, and come with his Commiſſion to deſtroy, are *one of the ſoreſt Judgments* whereby he executeth his great Vengeance, and manifeſteth his hot Indignation againſt ſin and ſinners upon Earth. Our Lord Jeſus ranks theſe with the moſt dreadful and terrible Judgments and Puniſhments that befall the World. *Luke* 21. 10. *Then ſaid he unto them, Nation ſhall riſe againſt Nation, and Kingdom againſt Kingdom.* 11. *And great Earthquakes ſhall be in divers places, and Famines, and Peſtilences, and fearful Sights, and great Signs ſhall there be from Heaven.* Is *War* dreadful? Ask thoſe People whoſe Country is made the Seat of War. Is *Famine* a ſore and heavy Evil? What think you,

when

when at such times, Mothers have boiled their own Children, and eat them. 2 *Kings* 6.26. *As the King of* Israel *was passing by upon the wall, there cried a woman unto him, saying, Help, my Lord, O King.* 28. *And the King said unto her, What aileth thee? And she answered, This woman said unto me, Give thy Son, that we may eat him to day, and we will eat my Son to morrow.* 29. *So we boiled my Son, and did eat him.* Is the *Plague* a wrathful Visitation of God? Those that are yet alive, that were in *London* in 1665. may remember the Terror of it. Is an *Earthquake* behind these for dread and horror? Or doth it not in some respects go beyond them? In *War*, strong Castles, Fortified places, and firm Walls may keep out a Besieging Enemy, which they cannot batter and overthrow in many Months, and these overturned by an Earthquake in a few Minutes. Doth the *Sea* rage, and is tempestuous? Mariners have their Ships, and Men on Land have their Banks and Ports to secure them: but an Earthquake tears up

their

their Ports, breaks down their Banks, and makes way for an overwhelming Inundation, and drowneth many. Doth a consuming *Fire* burn and turn many Houses into ashes, yet the Inhabitants by flight might save themselves. But in an Earthquake, whither will you run to escape the danger? the fire on your House will not follow you into the street or fields, but there the Earthquake might meet you. Doth the *Plague* go through a City? doth it go from House to House, doth it climb up in the Windows? yet you have your Antidotes against it, and some escape, being not infected, and some infected, do recover: when it is most severe upon the People, it leaveth their dwellings behind them: when they fall into their Graves, their Houses stand upon their old foundation. But an Earthquake devours Houses and Inhabitants too: doth not take them by tens, or hundreds in a week, as doth the Plague, but sweeps all clean away in a few moments. Doth *War* make great Devastations, burn Towns and Cities, throw down

Castles?

Caſtles? yet it leaveth Ruins, as Monuments, that ſuch Towns, Cities, Caſtles once were there. But Earthquakes ſometimes ſwallow up all, and hide them in the bowels of the Earth, and leaves no tokens whereby it may be known, that ſuch places that now are not, once were. Doth War deſtroy great numbers in the field? yet ſome eſcape, and none are buried till they are killed: But in Earthquakes, they do not firſt die, and then are buried, but firſt are buried, and then they die. In Famine do People pine and languiſh? This is moſt ſevere amongſt the Poor, whoſe little Money, when things are exceſſive dear, will not laſt to ſupply their want of Bread, while the Richer ſort, as long as any thing is to be had for Money, may get ſo much as to preſerve Life, tho' not to ſatisfie them to the full: In Famine, if they die, they have longer time to think of Death, and to prepare for Eternity: But Earthquakes make no difference betwixt the Rich and the Poor, but ſwallows up all, and their Money too, and this in a few Minutes,

Minutes, and is not so long in destroying as the Famine is, nor gives that time for preparation for another World, but in a moment many go down into one common Grave.

Use II. Wo then to wicked Men, when God comes and shakes his Rod over them, whereby he makes the Earth to shake under them, how sorrowful is your case? how dreadful is your condition? what comfort have you to support you in such terrour? what refuge have you to flie unto, when God shall enter into such a Judgment with you, and contend with you by shaking the Earth under you, if he proceed thereby to make the Houses fall upon you, or the Earth to open under you? which way will you look for help, or hope, or comfort? above you? behold! there is an angry God, a provoked Lord, a righteous Judge. Round about? behold! your tottering Houses, your moving Walls, threatning your Death by their fall. Will you look downwards? behold! the Earth trembles, its Pillars shake, as being

weary any longer to bear the burden of ungodly Men that walk upon it; and you fearing when it will cleave asunder and swallow you up. At such a time had you an interest in God as your reconciled Father, in Christ as your Lord and Saviour, in the holy Spirit as your Regenerator and Sanctifier, what sedated of Mind, what composure of Spirit, what stable hopes might you have of Heaven, when the Earth cannot stand still for trembling? what comfort against your fears, what joy against your sorrow, what remedy against your misery (against which their seems to be no remedy) might you have from your special relation to God as reconciled to you, when he so terribly shews his anger unto others? they are poor grounds of consolation against the danger, fears and terrours because of an Earthquake, which *Seneca* prescribes, in comparison of those that the Scripture to holy Men doth give. *Psal.* 46. 1. *God is our refuge and strength, a very present help in trouble.* What then? Verse 2. *Therefore will not*

we fear, tho' the Earth be removed, and tho' the Mountains be carried into the midſt of the Sea. Verſe 3. *Tho' the waters thereof roar, and be troubled, tho' the Mountains ſhake with the ſwelling thereof. Selah.* Verſe 7. *The Lord of Hoſts is with us, the God of* Jacob *is our refuge. Selah.* Verſe 8. *Come, behold the works of the Lord, what deſolations he hath made in the Earth.* Verſe 11. *The Lord of Hoſts is with us, the God of* Jacob *is our refuge. Selah.*

But alas! this comfort in God's ſhaking of the Earth is none of yours, becauſe God is none of yours; your ſhaking Houſes are yours, but what comfort have you in your Houſes when you ſee them ſhaking? Comfort! they are then a terrour to you. Why? becauſe the Lord of Hoſts is againſt you, the God of *Jacob* is not your Refuge (in an Earthquake) Selah.

Uſe III. Admire and thankfully acknowledge the goodneſs, greatneſs and power of God in the conſtant ſtanding of the Earth (except in Earthquakes)

that it remains ſtable and (otherwiſe) unmovable. If an Earthquake be ſo terrible, is not the uſual ſteadfaſtneſs of the Earth the more comfortable? if it did for the moſt part ſhake and tremble, and ſometimes only ſtand firm and fixt, its ſtanding ſtill would be more obſerved, and God more praiſed upon that account, than now he is, when for the moſt part it ſtands unmoved, and but ſometimes is ſhaken. How ſeldom hath this one (tho' it be a great) thing been in our Minds, and mentioned in our praiſes amongſt the mercies God vouchſafed to the Inhabitants of the Earth: when were our admiring thoughts imployed about this ſubject? and yet if you ſaw a Ball ſtand in the Air not ſupported by, nor hung upon any thing, would not you ſtand and gaze and wonder at it? how much more when this huge and vaſt Body of the Earth, ſo weighty and ponderous in it ſelf, and bearing ſuch heavy burdens that are upon it, as vaſt quantities of Lead, Braſs, Iron, Stones, &c. hangs upon nothing, *Job* 26.7. And the

Pillars

Pillars of the Earth, ſpoken of in Scripture, are not to be underſtood of proper material Pillars (for what ſhould ſuch Pillars ſtand upon) but metaphorical; whereas the true real Pillar of the Earth is the power of God. *Pſal.*65.6. *Which by his ſtrength ſetteth faſt the Mountains, being girded with power.* So great a thing is done by his mighty commanding word. *Pſal.*33.9. *For he ſpake, and it was done; he commanded and it ſtood faſt.* If a Feather (light to a Proverb) be held up and let looſe in the Air, it ſinks, and reſteth not without it fall upon ſomething to ſupport it; and yet this maſſie Body of the Earth, without any other ſupport, than the power of God, is born up, ſtands faſt, and fixt, and firm, and bears us, our dwellings, without thoſe fears that in an Earthquake do ſurprize and fill us. Let this be thought on more, and the power of God admired in it.

Uſe IV. Such *ſpecial* and *peculiar Earthquakes* which God hath cauſed for *ſpecial* and *peculiar ends*, improve to the obtaining of thoſe ends. All the Earth-

quakes in general do manifeſt the Glory of the power of God, and God in them doth ſpeak to Men on Earth. They have a voice, and we ſhould have an hearing ear; let's not be deaf to the Inſtructions that God is giving of us; nor dull to take out the Leſſons he is teaching us. Particularly ſome more obſervable upon more remarkable occaſions, ſuch as theſe:

1. The Earthquake there was at the Death of Chriſt. The *Jews* hearts were ſtony and hard, and did not fear nor tremble to ſhed the innocent and moſt precious Blood of the Son of God, but when it fell upon the ground, the Earth did ſhake and tremble to receive it. *Abel's* blood did cry to Heaven from the ground, and *Cain* was curſed, and the Earth was curſed to him for that bloody fact. *Gen* 4 10. *And he ſaid, what haſt thou done? the voice of thy brothers blood crieth unto me from the ground.* Verſe 11. *And now art thou curſed from the Earth which hath opened her mouth to receive thy brothers blood at thine hand.* Verſ. 12. *When thou tilleſt the ground, it ſhall not hence-*

henceforth yield unto thee her ſtrength. A Fugitive and a Vagabond ſhalt thou be in the Earth. Was not the Blood of Chriſt of greater worth and value then *Abel*'s, or of all Men, being the Blood of him that was God as well as Man, pure and ſpotleſs; was not therefore the ſhedding of it by Men, a more heinous ſin and barbarous fact; and yet the ſhedders of it ſtupid, and not afraid to take away his life? what doth the Earth under their feet, but ſhake and tremble at what they did not? and what improvement did ſome then preſent make thereof? and what concluſions did they draw from it? *Mat.* 27. 51. *Behold, the vail of the Temple was rent in twain, from the top to the bottom, and the Earth did quake, and the Rocks rent.* Verſe 54. *And when the Centurion, and they that were with him, watching Jeſus, ſaw the Earthquake and thoſe things that were done, they feared greatly.* And what did they ſay? what did they gather and infer from thence? what Concluſion laid they down as ſure and certain? they ſaid, *Truly this was the Son*

of God. Though you did not see it, as they did, yet you read it recorded by them that did see it, and do not you believe this matter of fact, and the record of it to be true? and will not you say, Surely that Christ, at whose Death the very Earth did quake, and other great Miracles done, was the Son of God, and love him, desire him, trust him, receive him, and consent to have him for your Lord and Saviour accordingly? was the shaking of the Earth, and the rending of the Rocks, a testimony against the Impenitent, Unbelieving, and Rocky-hearted *Jews*, that neither before, for all the Miracles done by him in his Life, nor after they saw what was done at his Death, did own him for the Son of God, nor receive him for their Saviour and Lord, but did still reject him, and do you hear of the same things that they saw, and yet be guilty of the same Unbelief, Impenitency, and Rejecting of Christ as they were? shall it not have the same effect upon you, as it had upon the Centurion, and those that were with him?

The Earth at his Death did quake; do you fear and tremble, leſt you be found a Rejecter of him.

2. The Earthquake at the *Reſurrection of Jeſus Chriſt*, ought to be improved by us to *eſtabliſh us in the Articles of our Faith of Chriſt's Reſurrection, and our own*, and to rejoice at the thoughts of both. And the more the Earth did tremble, the more ſtedfaſt let our Faith be. *Matth.* 28. 2. *And behold there was a great Earthquake.* Verſe 5. --- *Ye ſeek Jeſus.* Verſe 6. *He is not here, for he is riſen.* Verſe 8. *They departed quickly, with fear and great joy, and did run to bring his Diſciples word.* The Earth did quake, and they did believe; the Earth did quake, and they did joy that Chriſt was riſen. As the Earth did quake to drink up his Blood, ſo it did quake to detain his Body beyond the appointed time, and by its motion did congratulate the victory Chriſt had obtained over Death in its own Dominions. Improve this alſo to believe the power of Chriſt to raiſe our Bodies alſo, for if he give the

word,

word, if he utter his voice, *Come forth ye dead, Awake, Arise*, he will make the Earth to quake and tremble, to deliver up its dead. *Rev.* 20.11. *And I saw a great white Throne, and him that sate upon it, from whose Presence the Earth and Heaven fled away, and there was found no place for them.* Verse 12. *And I saw the dead, small and great, stand before God, and the Books were opened, and another Book was opened, which is the Book of Life; and the dead were judged out of those things which were written in the Books, according to their Works.* The Earth did quake when Christ did die, and when he arose; and so it shall when he shall come to raise the dead, and judge the World.

3. The Earthquake at the Prayers of the Apostles (when the Gospel was opposed, and the Preachers of it persecuted) that God would grant unto his Servants that with all boldness they may speak his Word, and for confirmation of their Faith, and satisfaction that their Prayers were heard, his Church and

King-

Kingdom ſhould be propagated and preſerved, the place was ſhaken where they were, *Acts* 4. 24. 31. He that can ſhake the Earth, can eſtabliſh his Church; he that can make Mountains quake, can and hath built his Church upon ſuch a Rock, that no Power ſhall prevail againſt it.

Uſe V. Improve this mighty terrible Work of God in cauſing this late Earthquake, *by making more haſt to turn from ſin to God by a ſpeedy and ſincere Converſion.* Were you not afraid of Death, when your Houſes did ſhake, and you feared, would fall upon you? Were you prepared to die? Were you fitted for Judgment and Eternity? What if you had been deſtroyed then, where had your Souls been now? Have any of you been more ſerious and earneſt in enquiring after the way of Salvation? Have you ſo much as with a concerned mind asked any Miniſter, what you muſt do that you may be ſaved? How! have you not? What, will you be more ſtupid than the Earth under your feet? Did it trem-

ble,

ble, and not you? Or did you then, and are become ſecure again? Will you be more careleſs and hardened than the Jaylor? He! did not he, being moved by the motion of the quaking ground, make haſt, and run to the Apoſtles, and on his knees begged, *Sirs, what muſt I do to be ſaved?* If you know, tell me. I ſee the greatneſs and the power of your God, if he will have mercy on ſinners, tell me, and what I muſt do, that he might have mercy on me, and ſave me, tell me; if his Wrath be ſo great, how may I eſcape it? I do not yet know, fain I would, but I do not; O Sirs, tell me what muſt I do to be ſaved? Hath this that you have felt and ſeen put you on to any greater diligence for your Souls Salvation, than you had before? Careleſs before, and ſo ſtill? Impenitent before, and ſo ſtill? No minding of Converſion before, and none yet? Indeed! Shall this amazing Providence of God, whereby you were in ſo much danger of Death and Hell, paſs away, and leave you as carnal, careleſs, and negligent as

you

you were before? What! after the Earth in its trembling might have opened its mouth and ſwallowed you up alive into its bowels, and from thence have gone to Eternal Torments? From Pit to Pit? From a deep Pit made by the Earthquake in the lower parts thereof, into a bottomleſs-Pit, prepared by a juſt and angry God to take Vengeance on Impenitent and Unconverted ſinners to all Eternity? Turn, ſinner, turn, or this God that can and hath by Earthquakes overturned Towns, Cities, Mountains, will turn thee into Hell; and now if thou wilt not fear to continue in a ſtate of ſin, there thou ſhalt feel his Wrath and Vengeance for thy ſin.

Uſe VI. Evermore live in the fear of God, and walk with Circumſpection, Care, and Conſcience in all the parts and paſſages of your Life. Why ſo? Becauſe one way or other God may *Suddenly* call you out of one World into another, out of Time into Eternity. Death many ways might ſuddenly ſurprize you. Have not you ſeen how ſuddenly

denly an Earthquake may be? How many, alas! how many at that time did the trembling Earth bear, and weary of bearing them, trembled under them, as a Porter under a Load too heavy for him? How many did it find in a way of ſin, Drinking to Exceſs, Swearing without ſhame or fear, and ſpending their precious time in Sports, and Plays, and Vanity? What if God had commanded thoſe Winds, or Fires, or Spirits, and Vapours (if it were from ſuch Natural Cauſes) that made the Earth to quake, and your Houſes tremble, to open the Earth and break out, where you at that time were ſinning againſt him, and ſwallowed you up? Seriouſly think, in what a woful caſe and practice it found you, and be more wary for time to come. You little thought of ſuch a Work of God, till it ſuddenly came: Therefore where ever you are be careful to walk ſo holily, and circumſpectly, as becomes thoſe that know not how ſuddenly Danger, Death and Damnation too, elſe might come upon you.

Vſe

Vſe VII. Let all and every one of us *get and evidence our Title to a Kingdom that cannot be ſhaken.* You ſee there is no place in this World that is ſo ſtable, but it may be ſhaken, even thoſe Houſes that you do not call moveable Goods, how moveable God can make them. When you build on Earth, you mind that your Foundation be good and firm, and not ſandy, or unſound; and if you built your Houſe upon an earthly Rock, tho' when the Wind blows, and Rain deſcends and beat againſt it, yet it ſtands; but if an Earthquake come, with a Commiſſion from God to overturn, or ſink it, your beſt Foundation cannot ſecure it. But there is a City above that hath [unſhaken] Foundations, whoſe Maker and Builder is God: Secure an Houſe there, not made with hands, for that will be eternal. There are Manſions above, which are perpetual: There are no Storms nor Tempeſts; there are no terrible Thunderings and Lightnings, there are no Rendings nor Shakings; all ſedate and calm, all at quiet and reſt, all

ſecure

ſecure and ſafe. No death, or darkneſs, no fears or tremblings, no threatning or amazing motions tending to interrupt the Joys and holy Pleaſures, the Triumphant Songs of the Citizens of that City, of the glorious Subjects of that abiding Kingdom. Your Houſe on Earth might be deſtroyed by War, by Fire, by an Earthquake; but there are Manſions above not ſubject to be deſtroyed or ſpoiled by theſe or any other way: Set leſs by theſe on Earth, that have, and may be ſhaken, and more by that Kingdom, that never hath, nor ſhall, nor can be ſhaken. *Heb.* 12.27. *This word, once more, ſignifieth the removing of thoſe things that are ſhaken, as of things that are made, that thoſe things which cannot be ſhaken, may remain.* 28. *Wherefore we receiving a Kingdom, which cannot be moved, let us have grace whereby we may ſerve God acceptably with reverence and godly fear.*

Uſe VIII. *Celebrate the Power of God and his infinite Greatneſs, manifeſted in this his Work in ſhaking of the Earth.*

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Can Man do it? Can Kings and Nobles do it? With their mighty Armies can they do that, which God by Winds and Vapours can at his pleasure do? *Job* alledgeth this as an evident demonstration of his Power. *Job* 9. 4. *He is wise in heart, and mighty in strength.* 5. *Which removeth mountains, and they know it not, which overturneth them in his anger.* 6. *Which shaketh the earth out of her place, and the pillars thereof tremble.* And yet these Earthquakes that are so great, the great God doth them with a abundance of ease. *Psal.* 104. 32. *He looketh on the earth, and it trembleth; he toucheth the hills, and they smoke.* O tremble before this God, who if he casts but an angry look upon the Earth, it falls a trembling, if he touch the Mountains, they smoke; an angry look with his Eye, a displeasing touch with his Finger causeth the one to tremble, and the other to smoke. What shall sinners then do, when he shall lay upon them the heavy strokes of his Wrath and Vengeance to all Eternity? Doth the Earth

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and, you might ſee diſpleaſure in his face. Let this late Work of God in ſhaking *London*, and ſo many places in *England*, and parts beyond the Sea, be a warning to them all; and oh that all would take this fair warning! It is his Mercy that he doth warn before he ſtrikes, that with his Rod he doth correct, before with his Ax he hews us down. Do you think this came by chance, and that by chance it did no more harm? Did not God that gave Commiſſion to it, to ſhake *London*, put into its Commiſſion, make it ſhake, but not to fall? And if God did ſend it, is it not a diſcovery of his Anger? Read again *Pſal.* 18. 7. *Then the earth ſhook and trembled, the foundation of the hills moved and were ſhaken.* Why? *Becauſe he was wroth.* O labour by Repentance, and Faith in Chriſt to turn away his Wrath, leſt he overthrow you in his Anger.

Uſe XI. *What may be ſome Security to a City againſt one Judgment, might not be any defence againſt another.* When

quake before him, and the very Devils tremble at his angry Presence, and shall Mortal sinful Men be fearless of him? The day will come, and it is hastning, when fear, and terror, and trembling shall seize upon them, and they not be able to shake it off.

Use IX. *God never wanteth ways and means to punish the Disobedience and Rebellion of sinners against him.* He can make the Heavens above to punish them by with-holding Rain from them, or by pouring out immoderate Showers upon them: He can punish them by the Earth beneath. And if there be nothing visible to plague and destroy them, yet he hath his Armies and his mighty Host under Ground, and in the bowels of the Earth, which he can Muster at his word of Command, all stand ready to fight against them, which can slay them heaps upon heaps, and bury them first, and after kill them.

Use X. *Make your Peace with God that shews his Anger by these Earthquakes.* When he takes such a Rod into his hand

hand, you might ſee diſpleaſure in his face. Let this late Work of God in ſhaking *London*, and ſo many places in *England*, and parts beyond the Sea, be a warning to them all; and oh that all would take this fair warning! It is his Mercy that he doth warn before he ſtrikes, that with his Rod he doth correct, before with his Ax he hews us down. Do you think this came by chance, and that by chance it did no more harm? Did not God that gave Commiſſion to it, to ſhake *London*, put into its Commiſſion, make it ſhake, but not to fall? And if God did ſend it, is it not a diſcovery of his Anger? Read again *Pſal.* 18. 7. *Then the earth ſhook and trembled, the foundation of the hills moved and were ſhaken.* Why? *Becauſe he was wroth.* O labour by Repentance, and Faith in Chriſt to turn away his Wrath, leſt he overthrow you in his Anger.

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London had its old Houſes built with Timber, conſumed by Fire, to prevent ſuch another deſolation by devouring Flames, Men have built with Brick and Stone, that are not ſuch combuſtible matter. But as you have built with other Materials than before, ſo God hath other ways to deal with you beſides conſuming Fire. God hath ſhewn you, he can make your ſtrongeſt Buildings of firmeſt ſtone, even your *Royal Exchange* to ſhake and tremble, and Perſons leave their Shops, and haſten down, and run crying home, through fears that it would fall. Let us never by ſuch wilful, great, and hainous ſins provoke God, becauſe we cannot by any means ſtrengthen our ſelves againſt him. For he that can ſhake Rocks and Mountains, and throw them down, can ſhake and caſt down your ſtrongeſt Buildings. *Pſal.*68.8. *The earth ſhook, the heavens alſo dropped at the preſence of God, even* Sinai *it ſelf moved at the preſence of God, the God of* Jacob. *Pſal.*114.7. *Tremble thou earth* (and ye ſinners) *at the preſence of the Lord.*

Uſe

Use XII. *Admire the ſparing Mercy of God to* London, *more than to many Places and Cities in the World.* Indeed, by this late Earthquake many Towns and Cities beſides *London* have been ſhaken, and are ſpared; which doth not make *Londons* deliverance to be leſs: for God in ſparing others, might have brought *London* down. But compare your Mercies (for there are many in its preſervation) with the Deſolations brought upon many Cities in former Ages, and upon *Port-Royal* in *Jamaica*, by Earthquakes, and acknowledge God's mercy and his power in his late viſitation of it, his power in ſhaking it, his mercy in preſerving of it. Conſider this Providence ſeriouſly, ſuffer it not to paſs without due obſervation, and think whether you may put a greater accent upon his Power or his Mercy in this Diſpenſation; upon his Power in making it to tremble, or on his Mercy, that he did not make it ſink or tumble down. Did God by an Earthquake ſhake *London*, and yet doth *London* ſtand? God did ſhake it, behold

his Power. It doth ſtand, behold his Mercy. Nay, do not you ſee his powerful Mercy, and his merciful Power? his powerful Mercy in ſhaking it, as a warning to you, and his merciful Power in keeping it from falling when it was ſo ſhaken. O write upon your Walls, however engraven it on your hearts and memories, *My Houſe was ſhaken with an Earthquake, and yet it ſtands.* London ſorely threatned, and yet is ſpared. It is by the diſtinguiſhing Providence of God, that you have been viſited in the ſame way as others have, and yet are not overthrown, nor ſwallowed up in the ſame manner as others are. That you may be the more ſenſible of, and ſo more thankful for God's great Mercy in ſparing you in the day of his Power, I will ſubjoin (out of many) ſome few Examples of God's ſore diſpleaſure, and his ſevere puniſhing of others by Earthquakes, (collected out of Hiſtory) whereby your Mercy might be magnified in your eyes.

Joſephus records, That about 29 years before the Birth of Chriſt there happened

ſuch

such an Earthquake in the Country of *Judea*, that never the like was seen in any other place, so that divers Beasts were slain thereby, and many Men were overwhelmed in the ruins of their own Houses, and perish'd to the number of ten, (others write thirty) thousand.

In the fifth year of the Emperour *Tiberius*, there fell out so dreadful an Earthquake, that thirteen Cities in *Asia* were destroyed and overthrown thereby.

In the sixty sixth year after Christ there hapned such another Earthquake, as destroyed three other Cities of *Asia*, viz. *Laodicea*, *Hierapolis* and *Colossus*.

Anno Christo 79. three Cities in *Cyprus* were overthrown by an Earthquake.

Anno Christi 114. the City of *Antioch* was much defaced by an Earthquake, in which time the Emperour *Trajan* being there, escaped the danger with much difficulty: and *Eusebius* mentioneth another in the seventh year of *Trajan*, which destroyed nine several Cities in *Asia*, *Greece* and *Calabria*.

About the year 182. the City of *Smyr-*

na came to ruin by an Earthquake, for the re-edifying whereof the Emperour remitted ten years tribute.

Anno Christi 1456. there perished about *Puel* and *Naples* in an Earthquake forty thousand People.

Anno Christi 1531. in the City of *Lisbon* about one thousand and four hundred Houses were overthrown by an Earthquake, and about six hundred more were so sorely shaken that they were ready to fall, and many of the Churches were cast to the ground.

Anno Christi 1400. there was such a terrible Earthquake at *Lurr* in *Persia* as overthrew five hundred Houses: and *Ao. Christ.* 1593. there fell out such another as overthrew three thousand Houses, quashing to death three thousand Men in their ruins; yea, the Castle, tho' built upon the top of a solid Rock, groaned in the like affrighted downfal.

Before the *Peloponesian*, or Civil War amongst the *Grecians*, one of their Islands called *Delphos* (famous for the Temple of *Apollo* therein) was wholly ruined

ruined by an Earthquake, which foreſhewed thoſe wonderful alterations which preſently after befel *Greece*.

Anno Chriſti 1618. *Pleurs* a Town in *Rhetia*, was in an Earthquake overwhelmed with an Hill, which with a moſt ſwift motion oppreſſed one thouſand five hundred men.

In the year 1509. there was a great and terrible Earthquake in *Conſtantinople*, and the Countries thereabouts, by the violence whereof a great part of the Walls of that City, with many ſtately Buildings, both publick and private, were quite overthrown, and thirteen thouſand people overwhelmed & ſlain therewith, the terrour whereof was ſo great, that *Bajazet* himſelf, the great Turk, and the People generally forſook their Houſes, and lay abroad in the Fields. It endured for a month together with very little intermiſſion; after which enſued a great Plague, whereby the City was for the moſt part unpeopled.

A little before the Wars between the *Lacedæmonians* and the *Ilotæ*, who were their

their Slaves and Bondmen in the Country of *Laconia*, there hapned in the City of *Lacedemon* the moſt wonderful and fearful Earthquake that ever was heard of: for the Earth in many places of the Country opened and fell in as into a bottomleſs pit: the Mountain *Taygetum* ſhook ſo terribly, that parts of Rocks fell down from it: and all the City of *Lacedemon*, with the violence of it, was thrown down to the ground, five hundred Houſes only excepted.

An. Chriſt. 1169. *Febr.* 4. there was ſuch a vehement Earthquake all over the Iſland of *Sicily*, that it was perceived in *Calabria*, and the wealthy and ſtately City of *Catana* was ſo utterly deſtroyed by it, that there was not one Houſe left ſtanding; and above fifteen thouſand Men, Women and Children periſhed in the ruins thereof.

In the year of Chriſt 1631. not long before the troubles of *Naples*, there fell out a terrible Earthquake in and about the City, and the Mountain of *Soma*, after many terrible bellowings, vomited out

out burning ſtreams of fire, which tumbled into the *Adriatick Sea*, and caſt out an huge deal of Aſhes. The like happened the year following in the month of *February*, with ſo great hurt and loſs to the circumjacent places, as well in Houſes, Men, Women, Children, and Cattle, that it cannot be expreſt.

All theſe (and there are many more) are dreadful inſtances of God's great powerful wrath by Earthquakes againſt the ſins of Men. But do not Men ſtill continue in their diſobedience and provoking ſins, and doth not God continue to manifeſt his hatred and deteſtation of them? For all this is his Anger turned away? is not his Hand ſtretched out ſtill? have not we heard of the ſad deſtruction of *Jamaica* by a moſt terrible Earthquake there this year? Should not we ſympathize with them, and by God's dealing with them tremble at the remembrance of our own ſins, the procuring cauſe of all Calamities, eſpecially ſince God ſo lately hath ſhaken this City, tho' it ſtands? Its no argument the great-

greateſt ſufferers are the greateſt ſinners. *Luk* 13.1. *There were ſome preſent at that ſeaſon that told him of the* Galileans, *whoſe blood* Pilate *had mingled with their ſacrifices.* Verſ. 2. *And Jeſus anſwering, ſaid unto them, ſuppoſe ye that theſe* Galileans *were ſinners above all the* Galileans, *becauſe they ſuffered theſe things?* How doth Chriſt anſwer his own Queſtion? Verſ. 3. *I tell you, nay: but except ye repent, ye ſhall all likewiſe periſh.* Verſ. 4. *Or thoſe eighteen on whom the Tower of* Siloam *fell, and ſlew them, think ye that they were ſinners above all men that dwelt in* Jeruſalem. Verſ. 5. *I tell you, nay: but except ye repent, ye ſhall all likewiſe periſh.* It is confeſt by ſome that write from *Jamaica*, that they were a very wicked People; great Swearers, Drunkards, Unclean, &c. and are there not many ſuch in *England*, yea, in and about *London*? Is it not known? is it not ſeen? can it be denied? and are there not ſuch Circumſtances that may make the very ſame ſins to be more heinous and aggravated here, beyond what they be (tho

ex-

exceeding great) in *Jamaica*. O that God would set home those words of the Saviour of Souls, upon the Hearts and Consciences of such provoking sinners amongst us, *Except ye repent ye shall all likewise perish*. Sin is the same, and God's wath is the same, and his power is the same, to punish one People, as well as another, tho' he is pleased to make a difference, punishing sometimes some, when at the same time he doth not others; yet this ought not to make us the more secure, nor to set our hearts in us to do evil, because Sentence is not speedily executed; but that sin may be hated, God feared, we reformed, and be more thankful to God for his sparing Mercy to *London*, and other places in *England* in the late Earthquake, having a borrowed Extract of a Letter from *Jamaica*, sent by an Eye-witness to his Friend in *England*, for the honour of God, who is known by the Judgments which he executeth, and warning to Men (being told I may) I will annex it in the very words.

Port-

Port-Royal *in* Jamaica, June 20. 1692.

ON *the* 7th. *day at Noon was a most terrible Earthquake! It came from the North, attacked the Town on the Harbour-side, in which side was a Wharf; the whole length of the place, where stood the King's House, a Bastion of* 207 *Guns,* Carlile *Battery of* 119 *Guns, and the Houses of the greatest Merchants; All those sunk down in a moment of* 3 *to* 5 *Fathom Water. In the Street next to the Wharf, the Earth opened, being wide and deep, and instantly issued out an Inundation of Water; so that several People were swallowed up alive in the ground, and were spewed up again: some were sunk in their Houses, some were buried under the Rubbish, some were drowned, some who were got into clear Water, and could swim, were carried away with drifts of Timber, and top of Houses, driven by a steering carreer, and there perished. Nothing else was seen, but the dead and dying; nothing heard but shrieks and cries. I my self escaped to a Miracle, and was an Eye-witness to the Destruction of the Town, and the Distress of the miserable People. It is impossible for Tongue to speak, or Pen to write the sorrows and terrors of that day. The living were covered with Wounds, Bruises, and Blood. Some fled to part of the Town yet standing, for the Houses shattered; some got on pieces of Timber, and others in Canoes and Boats, to save*

their Lives. The Shipping rode safe at Anchor just by, and saw this sad Tragedy; the Boats came out, but slow to our assistance, the Seamen being more diligent to take up drift-goods than People, by which baseness many were lost, which could have been saved. In the Afternoon many Seamen, English and Spaniards, contented themselves with what was floating on the Waters, tho' some instantly entred and rifled standing Houses. But the following night and day those Villains were more savage and cruel than many Indians and Negroes: robbed all Houses, broke in pieces all Scrutores, Boxes, Trunks, and Chests of Drawers, Cabinets, and made spoil of all that was of value in the Town; threatning to kill several of the Inhabitants, if any durst be so bold to say, this House was mine. Our Enemies could not have treated us worse than the Seamen. The remainder of us now in the Town building little holes to shelter our selves from the Weather; for all the Buildings are thrown down in this Island, with the Sugar and Indico Works. God in Wrath hath Mercy, in sending us very seasonable Weather, which we have not had these three Years—The Earth quakes several times a day, tho' not so terrible, as in the first day; for then the Thunders roared over our heads, and the Earth trembled under our feet, and the Rocks and Mountains fell, and Fire-balls fell by day and night from Heaven, which

which my Eyes saw; so that the most hardened Atheist might have considered that there was a God, who governed the World.

A Letter, Dated *Port-Royal, June* 28. 1692. saith — *We have an Account from several parts of these Islands of the Mischief done by the Earthquake. From* St. Anns *we hear of above a thousand Acres of Wood-Land changed into the Sea, and carried with it whole Plantations; but no place suffered like* Port-Royal, *where whole Streets were swallowed up by the opening Earth, and the Houses and Inhabitants went down together; some of them were driven up again by the Sea, which arose in those Breaches, and wonderfully escaped. Some were swallowed up to the Neck, and then the Earth shut upon them, and squeezed them to death, and in that manner several are left buried with their Heads above ground, only some Heads the Dogs have eaten, others are covered with Dust and Earth by the People which yet remain in the place, to avoid the stench. The People tell me, that they hear great bellowings and noises in the Mountains, which makes some very apprehensive of an Eruption of Fire; if so, it will, I fear, be more destructive than the Earthquake.*——

Hath

Hath God been so severe with *England*, with *London* in this late Earthquake; do not your standing Houses declare he hath not? that you are yet alive, doth not this manifest that in that Judgment God remembred Mercy? I had communicated to me a Letter sent by a Minister in *Kent* to his Father in *London*, from which I will extract what concerns this late Earthquake, that you may see the different Dealings of God with divers People, and the Relation of this not like the former.

—*You have heard already* (perhaps) *of the Earthquakes being in* Kent, *on* Thursday *last, as well as at* London, *and at other places, but this may confirm you that it is true, that it hath been here, as we have been all Eye-witnesses: and this particular true Account I can give you. It shook* Leeds *Castle* (which is *but half a mile from me*) *so violently, that all in the Castle, even the Lady her self, went out of it, and expected its falling. One of my Acquaintance was out in a*

Field at that time, the ground ſhook ſo under him, that he could not ſtand, and being forced to lie down on the ground, was ſo toſſed up and down, that he received ſeveral bruiſes. It was very much at Maidſtone, *the People generally leaving their Houſes, fearing they would fall upon their heads; and it hath been in moſt places of the County, which puts us all into a great Conſternation, but it laſted not above a quarter of an hour.*——

But here is no downfal of Houſes, not of one. Here is no Perſons killed, no, not one. No openings of the Earth, no breakings in of Waters, turning dry Land into a Sea. Do not you ſee your Mercy in the late Judgment? do you ſay or think, God could not do to you as he hath done with others heretofore, or to *Jamaica* of late? inſtead of praiſing the Name of God, do not blaſpheme it.

God

God's gracious proceedings with *England*, and therein with *London*, should melt our hearts, whilst his terrible dreadful Strokes beats others to pieces; and finding one instance of an Earthquake in the Reign of Queen *Elizabeth* so much in gentleness like to this in our days, shewing from Age to Age his Mercy to this Land, as if loth to destroy it, if Mercy may melt us, mixt with Judgments to awaken us, I shall add this before I do conclude, in the words and syllables with which I find it published, thus:

On Easter-Wednesday, being the sixth of April, 1580. somewhat before six of the clock in the Afternoon, happened this great Earthquake whereof this Discourse treateth. I mean, not great in respect of long continuance of time, for (God be thanked) it continued little above a minute of an hour, rather shaking God's rod at us, then smiting us according to our deserts: nor yet in respect of any great hurt done by it within this Realm; for altho' it shook all Houses,

Castles, Churches, and Buildings every where as it went, and put them in danger of utter ruin, yet within this Realm (praised be our Saviour Christ Jesus for it) it overthrew few, or none, that I have yet heard of, saving certain Stones, Chimneys, Walls and Pinacles of high Buildings, both in this City and divers other places. Neither do I hear of any Christian People that received bodily hurt by it saving two Children in London, *a Boy and a Girl, being at Sermon among a great number of People in* Christ's Church *by* Newgate-Market, *of whom the Boy named* Thomas Gray, *was slain out of hand, with the fall of a Stone shaken down from the Roof of the Church: and the Girl (whose name was* Mabel Everite) *being sore hurt there, at the same present by like casualty, died within few days after. But I term it great, in respect of the universalness thereof almost at one instant, not only within this Realm, but also without, where it was much more violent, and did far more harm: and in respect of the great terrour which it then struck into all mens hearts where it*

came, and yet ſtill ſtriketh into ſuch as duly conſider howjuſtly God may be offended with all Men for ſin, and eſpecially with this Realm of England, *which hath moſt abundantly taſted of God's Mercy and moſt unthankfully neglected his Goodneſs, which yet ſtill warneth us by this terrible wonder, what far more terrible puniſhments are like to light upon us e're long, unleſs we amend our ſinful Converſation betimes.*

This Earthquake made that Impreſſion on the Minds of thoſe that then lived, that an Order of Prayer, and a godly Admonition concerning it, was appointed to be read for the turning of God's Wrath from them, threatned by that terrible Earthquake, by order given from the Queens Majeſty's moſt honourable Privy Council, to be uſed in all Churches and Houſholds throughout the Realm.

Becauſe this might ſerve for a Conviction of many prayerleſs Families amongſt us, that were ſo before the late Earthquake, and are ſo ſtill; that are

more fearleſs of God's diſpleaſure, then thoſe that lived in times of leſſer Light, I ſhall inſert ſo much of it as concern'd the Earthquake.

A Prayer to be uſed of all Houſe-holders, with their whole Family, every evening before they go to bed, that it would pleaſe God to turn his Wrath from us threatned in the laſt terrible Earthquake.

Set forth by Authority.

——*WE moſt heartily and humbly beſeech thy fatherly Goodneſs to look down from the Throne of the Mercy Seat upon us moſt miſerable and ſinful Slaves of Satan, which with fearful and trembling hearts do quake and ſhake at the ſtrange and terrible token of thy Wrath and Indignation, appearing moſt evidently to us, by thy ſhaking and moving*

of the Earth, which is thy Footstool, whereby (if we be not utterly destitute of Grace) we be warned, that thy coming down amongst us, to visit our sins in most terrible manner, cannot be far off, seeing thou treadest so hard upon this thy Footstool the Earth, which we most shamefully have polluted and defiled with our most wicked, sinful, and rebellious Lives, notwithstanding thy continual crying and calling upon us by thy Servants, the Prophets and Preachers, by whom we have learned to know thy will, but have not followed it: We have heard much, and done little, yea nothing at all; but like most perverse and unthankful Children, have made a mock of thy Word, derided thy Ministers, and accounted thy Threatnings trifles, and thy Warnings of no weight or moment: Wherefore we have justly deserved to taste most deeply of the bitter Cup of thy Anger and Vengeance by Wars, Famine, Pestilence, yea, and Eternal Death if thou shouldst not temper the rigour of thy Justice with the mildneß of thy Mercy. —Turn this Earthquake, O Lord, to the benefit of

thine Elect, as thou didst when thou shook-
edst the Prison, loosedst the Locks, Fetters
and Chains of thy Servants, Paul and Si-
las, and broughtest them out of Prison,
and convertedst their Keeper: so gracious
Lord, strike the hearts of Tyrants with
the terrour of this thy Work, that they may
know that they are but Men, and that thou
art that Sampson that for their mocking
and spighting of thee, and thy Word, can
shake the Pillars of their Palaces, and
throw them upon the furious Philistines
heads. Turn thy Wrath, O Lord, from
thy Children that call upon thy Name, to
the Conversion or Confusion of thine Ene-
mies that defie and abhor thy Name, and
deface thy Glory. Thou hast knocked
long at their Doors, but they will not
open to let thee in: burst open therefore
the brazen Gates of their stony hearts,
thou that art able of stones to raise up
Children to Abraham: and finally so
touch our hearts with the finger of thy
Grace, that we may deeply muse upon our
sinful Lives, to amend them, and call for
thy Mercy to forgive and pardon them,

through Christ our Lord, who liveth with thee and the Holy Ghost, three Persons and one Eternal God, to whom be all Dominion and Glory with Praise and Thanksgiving for ever and ever. Amen.

Do not you see old Mercies to *England* in time of Judgment by that Earthquake then, as fresh Mercy in the like Judgment mixt in this so lately? nay, this more mild then that; when by that two were killed, and not one by this (that yet I hear of.) And should not the terrour of the Lord awaken us, as you see it did others in the like case heretofore? Should not every House that hath been shaken be fill'd with Crys, Calls, and fervent Prayers unto God to turn away his Wrath from us, that else after this Earthquake might come upon us? Might not we fear, as they then did, and pray every night before we go to Bed, as they were appointed and commanded by Authority to do? should not the Judgment, and the Mercy in it, kindly work upon us? or shall we be more

secure

ſecure, becauſe God (in Judgment) is ſo merciful? Shall we deſpiſe the Riches of his goodneſs, and forbearance, and long-ſuffering, not knowing that the goodneſs of God leadeth us to repentance? or ſhall we, after our hardneſs and impenitent hearts, treaſure up unto our ſelves wrath againſt the day of wrath, and revelation of the righteous judgment of God? will not he render to every man according to his deeds? read and anſwer; *Rom.* 2. 4,5,6.

That I may conclude, I ſhall recommend to the Citizens of *London* a ſerious conſideration of three years (amongſt others) exceeding remarkable, always to be remembred and improved by all that have ſeen them all, and by thoſe that have been born ſince the firſt and ſecond of them, but have been told by others of God's dealing with this City then

1. Forget not the Dying year in this City in 1665. when God did viſit it with the Plague: Have you forgot, have

have you not heard how Death raged then? how it rode triumphant like a mighty Conquerour, that ſo many durſt not meet it in the Streets as were ſufficient to keep the Graſs from growing in *Cheapſide*? did it not ſlay heaps upon heaps, that the living were put to day-labour to bury their dead? ſo many thouſand in a week cut off, cut down, and changed time for eternity: ready or unready, muſt away. Death was then in ſuch haſte, in ſo ſhort time to ſlay ſo many, that if it did find unprepared perſons, it did not, it could not be prevailed with by ſighs and ſobs, by tears and groans, to ſtay till ſome made themſelves ready for another world. You that lived Then and Now, have cauſe to remember Gods Judgment to others (eſpecially if unconverted) that died, and his Mercy to you that live now.

2. Forget not that dreadful burning year 1666. when the tops of *London*'s higheſt Houſes were brought down to fill their Cellars: when the devouring Flames

Flames marched without controul from Street to Street, drinking up the Water cast upon them, and scorning all oppositions that could for some days be made against them, till God that set bounds to the proud Waves of the Sea, set limits to the insulting Flames, saying, *Hitherto shall ye go, and no further.* Let the sight of your new Buildings put you in mind your old were burnt.

3. The trembling year 1692. when your Houses by an Earthquake trembled as if they would fall; and you in them then trembled for fear they should fall. I have heard there were tremblings of the Earth in *Jamaica* some years more then once, before the great fit of Convulsion came by which it was destroyed. Let us take warning by one. In the year 65, God by one Judgment swept away the Inhabitants, and left their Houses: in 66 he destroyed your Houses, and preserved your Persons: in 92 by an Earthquake he threatned both your Dwellings and your Persons, but (in

mercy)

mercy) he ſpared both. Oh give praiſe unto the Lord that he ſpared you and your Houſes in this Earthquake, and pray that he would ſhake them ſo no more.

FINIS.

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